The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 51.—WHOLE NUMBER 1196.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, FEBRUARY 18, 1854. { AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

PUBLIC WORSHIP is celebrated every week-day in this city and Brooklyn follows:

In TRINITY CHURCH....................at 9 A. M. and 3 P. M.
ST. LUKE'S CHURCH.................. 7 " 5 "
CHURCH OF THE NATIVITY.................. 9 A. M.
CHURCH OF THE ANNUNCIATION.................. 9 "
[Sunday services, 10½ A. M. and 3 P. M.
CHURCH OF THE HOLY COMMUNION.................. 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service (with offertory for the poor) at 11 A. M.]
ANGLO-AMERICAN FREE CHURCH OF ST. GEORGE THE MARTYR, at 8½ A. M.
CHURCH OF THE TRANSFIGURATION.................. ½ to 9 A. M. and 6 P. M.
CHURCH OF THE HOLY APOSTLES.................. 9 "
CHURCH OF THE HOLY INNOCENTS.................. 9 "
On Saints' days and other Festivals, second service 11 "
ST. LUKE'S CHURCH, Brooklyn.................. 8½ "
[On Festivals and Fasts, a *second* service at 5 "
GRACE CHURCH BROOKLYN HEIGHTS.................. 9 A. M.
ST. MARY'S CHURCH, Brooklyn,.................. at 4 P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time

CALENDAR FOR FEBRUARY.

19. Sexagesima Sunday: Second Sunday before Lent.
24. St. MATTHIAS the Apostle.
26. Quinquagesima Sunday: Next Sunday before Lent.

MARCH.

1. The first day of LENT, commonly called ASH WEDNESDAY. [Proper Psalms instead of the Psalms for the Day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed immediately after the Collect.]
5. First Sunday in Lent.
8. }
10. } Ember Days.
11. }
12. Second Sunday in Lent.
19. Third Sunday in Lent.
25. THE ANNUNCIATION OF THE BLESSED VIRGIN MARY.
26. Fourth Sunday in Lent.

For The Churchman.

DIED, suddenly, at his residence, St. Clement's Place, New York, on Friday evening, Jan. 13th, in the 70th year of his age, WILLIAM W. GROESBECK, Esq., formerly of the city of Albany.

Gone! the belov'd, kind hearted man, gone from our daily sight;
Gone, gone forever from our midst, his mild eye's beaming light!
His pleasant word and speaking smile, his low and gentle voice,
That ever bade the trusting hearts of those he loved, rejoice!

Gone from our sight! Yes, we shall miss him at the hour of prayer,
And turn aside with streaming eyes to think he is *not there*;
We miss his gentle words of love—how often they did fall!
The kindly pressure of the hand—his greeting to us all!

And if we miss him, if our hearts are rent with bitter grief,
To think his pilgrimage on earth, though lengthy, yet seemed brief—
How *very* desolate must be the hearts of those who weep,—
To know the *husband, father*, lieth in his "dreamless sleep"!

Yet oh, ye stricken, sorrowing ones, bid murmuring thoughts be still,
And bow with resignation to your Heavenly FATHER'S will—
Remembering that your dearly-loved hath found his home on high,
Hath met his long-gone children in the bright halls of the sky.

Life's restless yearnings, anxious cares, are now forever o'er.
Its "fitful fever", wild desires, can trouble him no more;
I'll breathe a prayer that *all* may join him in the better spirit-land,
And in *that* clime united be your severed household band!

G. L.

ALBANY, Jan. 20, 1854.

GLEANINGS FROM FOREIGN EXCHANGES.

MARVELLOUS DISCOVERY IN AUSTRALIA.—The following extraordinary intelligence is contained in a letter dated September 8, received by JOSEPH ABRAHAM, Esq. of Bristol, England, from a relative in Hobart Town, Australia:—" A great discovery has again been made on the Geelong side, about fifty-six miles from the town. They have been digging very deep, and have come on a table of gold about one hundred feet from the surface, apparently inexhaustible. Every tub full of earth they raise from these holes contains pounds weight of gold. The more they dig, the more inexhaustible it appears at Geelong. A tumult has broken out among the diggers. The Government has sent up all the military to quell the disturbances, and the marines of her majesty's ship *Electra* are mounting guard at the Treasury, and the sailors of the above steamer of war mount sentry at the banks. The military from Van Dieman's Land are about to be dispatched to Melbourne to aid the military alread there. *Hobart Town, Sept.* 5. By the steamer from Geelong this day, I find that a gold quarry has been discovered near Geelong, from one hundred to one hundred and thirty feet from the surface of the earth, putting all other diggings in the shade. Eighteen thousand ounces have been taken out in three days by a few persons, and one person has got out a lump weighing one hundred and ninety pounds in one solid piece. This is no exaggeration, and the greatest excitement prevails."

ANOTHER MEGATHERIUM.—A discovery of great interest to the science of paleontology has lately been made at the gates of Constantina (Algeria), while making a cutting for the improvement of the approaches to that city, where a great part of the skeleton of some gigantic animal was found. The thigh and leg bones, the vertebræ, the ribs, the upper part of the head, and several teeth were in a very good state of preservation. The head is not less than 85 centimetres from the teeth to the nape, and 48 across the bone of the forehead. The front part of the upper jaw has long teeth, and also tusks similar to those of a wild boar. The legs of the animal are about the size of those of a horse, and, from the bend of the ribs, it is supposed that its size must have been about four times that of an ordinary ox. Its head is somewhat similar to that o' the hippopotamus, and its mouth must have been of extraordinary power. No name can be assigned to this animal, but it is considered probable that it may belong to the numerous family of antediluvian pachydermes. The ground wherein it was found is composed of a soft calcarious rock of tertiary formation. It is expected that the Government will order some further excavations to be made on the same spot, which may lead to other discoveries interesting to science.—*Globe.*

IMPROVEMENT IN STEAM NAVIGATION.—Considerable interest has been excited in Edinburgh, by the successful trial of the steam-vessel lately launched at Granton, for the deep-sea fishing, as demonstrating the practicability of a new principle of steam propulsion, superseding both the screw and the paddle, and as likely to effect, in some degree a revolution in the art of steam navigation. The vessel is 100 feet, long, with engines of thirty-horse power. Externally there is nothing to distinguish it from a sailing vessel, except the presence, on each side of the hull, of a curved pipe 10 inches in diameter, termed a "nozzle," communicating with a water-tight iron case inside. In the bottom of the vessel are apertures admitting the water in a water-tight case with a horizontal wheel fixed on a crank shaft attached by piston-rods to the engine, and on the steam being applied the water-wheel revolves with velocity, and the water is discharged by the nozzles on each side of the vessel. These form the only propelling power, and the invention is remarkable for its simplicity and effect. These nozzles, also, are of service in navigating the vessel, which, according to the angle of depression or elevation, turns in any direction, or stops altogether, even with the engines working at a full power. Although capacity, rather than speed, was studied in the construction of the vessel, it easily attained eleven knots an hour. Economy of fuel, freedom from vibration, light draught, and a high rate of speed, are among the advantages of the invention. The vessel is being schooner-rigged, and when fitted with boats and fishing gear, it will proceed to the fishing ground in the Firth of Forth, and, by lowering the boats and crews, will be able to conduct the fishing operations with safety and celerity. Messrs. RUTHVEN, of Edinburgh, are the inventors, and the vessel is the first of the fleet of the Deep-sea Fishing Association of Scotland.

WHY MASONS SHOULD WEAR THE MOUSTACHE.—In the Anatomical Museum of the Edinburgh College are the lungs of a mason who died at the age of 45, of pythisis. The air passages, as shown by the dissection, were literally blocked up with fine particles of dust, the accumulation of many years. We were glad to see on our visit to two or three different builders, that the London masons are now growing their beards pretty generally, that the fashion is gaining ground, and will soon, in all probability, become universal. The simple action of the moustache in such case is that of a respirator, or, more correctly speaking, a species of sieve, for intercepting the passage of the dust. Besides the respirator having the effect of keeping the lungs clear of foreign particles, it has also the great advantage of preserving a steady and equable warmth around the orifice of the air passages. But we have lately dwelt so much on this natural sanitary agent, that any further enlargement would seem out of place.—*Builder.*

DICKENS' SUCCESS AS AN AUTHOR.—Thus far no writer has succeeded in drawing so large pecuniary profits from the exercise of his talents as CHARLES DICKENS. His last romance, "Bleak House," which appeared in monthly numbers, had so wide a circulation in that form that it became a valuable medium of advertising, so that before its close the few pages of the tale were completely lost in sheets of advertisements which were stitched to them. The lowest price for such an advertisement was £1 sterling, and many were paid for at the rate of £5 and £6. From this there is nothing improbable in the supposition that, in addition to the large sum received for the tale, its author gained £15,000 by his advertising sheets. The *Household Words* produces an income of £4,000, though DICKENS, having put it entirely into the hands of an assistant editor, has nothing to do with it beyond furnishing a weekly article. Through his talents alone he has raised himself from the position of a newspaper reporter to that of a literary Crœsus.

AUTOGRAPH LETTERS OF CHARLES I.—In an auction that took place last Friday and Saturday under the direction of Messrs. PUTTICK and SIMPSON, of Piccadilly, a most interesting series of letters of CHARLES I. was disposed of for 51 guineas. The following is condensed from the sale catalogue:—

"Lot 94, CHARLES I. Sixty letters and notes written to Sir WILLIAM HOPKINS while the King was a prisoner in the Isle of Wight, concluding with one after his removal to Windsor Castle. July 12 to Dec. 30, 1648. The letters are mostly in a feigned hand, and are written on scraps of paper of all forms and seizes, according to the necessity of the moment. The King's practice appears to have been to have deposited his letters in some receptacle, whence they were removed by the woman who attended upon him (who, he says, could neither write nor read), and the daily clearances thus made were no doubt anxiously watched for by some discreet adherant who was in the secret, the letters selected, and duly transmitted. The subject of the letters is mainly the projected escape of the King, whose firm, patient, and even cheerful demeanour in circumstances the most perilous is exhibited most forcibly in this series of letters. An extract from one of these letters will be sufficient to show their interesting character; it is from a letter dated Oct. 9,1648:—'I pray you rightly to understand my condition (which I confess yesternight I did not fully anufe, through want of tyme). It is this:—Notwithstanding my too great concessions allreaddy made, I know that, unless I shall make yet others, which will directly make me no King, I shall be, at best, a perpetuall prisoner. Besydes, if this were not (of which I am too sure), the adhering to the Church (from which I cannot depart—no, not in show) will doe the same; and to deale freely with you, the great concession I made this day was meerely in order to my escape, of which, if I had not hope, I would not have done; for then I could have returned to my straight prison without relactancy, but now I confess it would breake my hart, having done that which only an escape can justefy,' &c."

A VORACIOUS BOA CONSTRICTOR.—On Friday week, WOMBWELL'S magnificent collection of wild beasts arrived in this city from Stockton. A few days previous to its arrival in this city a singular circumstance occurred, throwing CHARLES DICKENS' story of the blanket completely into the shade. During the cold weather, at the beginning of last week, the boa constrictor, to protect it from the cold, was carefully wrapped in flannel, and two young crocodiles put beside it, with the object of imparting heat; on the keeper, however, opening out the flannel to look after his charge, to his utter astonishment he discovered that one of the crocodiles had been swallowed by the boa! This is considered to be a feat unparalleled in natural history.—*Durham Chronicle.*

TRUE ESTIMATE OF GOD'S DISPENSATIONS.

Among those who were present, on one occasion of our LORD'S public teaching, listening to His inspired words, were some who told Him of a recent event which had occurred, when PILATE, the Roman governor, with almost unheard-of cruelty, had slaughtered a body of Galileans, engaged in worshipping GOD, and literally mingled their blood with the blood of the victims which they were sacrificing. Probably they who related these circumstances had some sinister purpose in view, intending (as at other times) if possible, to draw from the REDEEMER some expression of opinion which might be turned to His disadvantage, so as either to prejudice the people against Him, or excite the suspicions of the government; and doubtless they supposed that they had involved Him in a dilemma from which He could not escape with safety: if He spake favorably or justified the doings of PILATE, it would be easy to stir up the people against Him as one who sided with the Romans against His own countrymen; if He condemned the bloody proceeding of PILATE, it gave them a fair opportunity to denounce the REDEEMER to him as a disaffected or seditious person: but however this may be, whatever the intentions or desires of many among the multitude might have been, it is certain that they manifested a censorious and uncharitable spirit in their judgment respecting those Galileans who had been thus suddenly and fearfully cut off; evidently implying that had not these been most grievous offenders against GOD, so dire a calamity would never have come upon them. The SAVIOUR'S answer is directed to this point, declining to say anything for or against the actions of PILATE in this particular matter: He rather, with the constant aim and endeavor to benefit His hearers, reproves their harsh judgment; contradicts their common notion that calamitous dispensations are sure marks, in individual cases, of superabounding wickedness and vileness; and warns them to take heed to themselves and to their own condition, lest through their impenitence and hardness of heart, the vengeance of Almighty GOD be drawn down upon them, and they be cut off in a manner far more fearful, far more horrible than were their brethren in Galilee: "Suppose ye (are His words) that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, nay;" the inference is unwarrantable; you have no right, from this circumstance alone, to pronounce upon their condition as sinners or otherwise; but this you may learn, this I warn you of, that "except ye repent, ye shall all likewise perish;"—or, to illustrate my meaning by another case which has occurred, as respects "those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? I tell you, nay;" there is no ground whatever for thinking thus; the greatness of the calamity affords no certain rule for judging of the greatness or smallness of their offenses; but I repeat again the solemn warning to you and to all, "except ye repent, ye shall all likewise perish."—There is much in these few words of our SAVIOUR, which may profitably serve as food for sober and frequent meditation and prayer; especially when we consider the circumstances which gave rise to His language, and the solemn earnestness and distinctness with which He twice utters the warning call to repentance and amendment. As His commissioned ambassador, I beseech you to hear the voice of this gracious SAVIOUR who now speaks from heaven unto you, and to supplicate Him continually to give you an understanding and obedient heart always and in all things; thus shall you receive grace and strength, and unfailing consolation.

It is no unusual thing to find men who have adopted sentiments very similar to those condemned by our Master in the case of the Jews. Many seem to think that here, in this life, is all our heaven and all our hell; that good actions are rewarded and evil actions punished in this world; and that prosperity and success is a mark of GOD'S favor, and tribulation and calamity a sure proof of His anger and displeasure. Nor is it at all uncommon to hear such and such instances adduced and commented upon as direct judgments from GOD, and the moral condition of individuals argued from the distresses or miseries which have come upon them. The well-meaning but ill-informed friends of the patriarch JOB reasoned thus; and because the severest afflictions and the sorest calamities had been sent upon him, they immediately concluded that JOB, though apparently an upright man, was in reality a grievous sinner; his misfortunes, to their apprehension, were certain evidence of his sinfulness and unworthiness, and they regarded these as being a just and righteous judgment on account of his offenses. In the same way the Jews of our SAVIOUR'S day argued: PILATE, with savage cruelty, had slain a body of Galileans, not in ordinary warfare or when occupied in the every day concerns of life, but while engaged in the solemn acts of worship, and while sacrificing at the altar in obedience to GOD'S commands; it was then that the sanguinary Roman came upon them, and their life's-blood flowed forth, mingling with the blood of the sacrificed victims: now, said the Jews, we know that these Galileans were sinners above all the Galileans because they suffered such things; for had they not been great sinners, they would not have been punished so severely; the LORD would have interposed and preserved them; He would have scattered the Roman soldiery as chaff before the wind, and vindicated His honor against the insult put upon His name by the tyrannical usurpers:—but because He did not interpose and save them, we are sure that their fearful end was only a just judgment against such grievous sinners. Just so, too, those eighteen men, upon whom the tower in Siloam fell and destroyed them beneath its ruins, were undoubtedly greater sinners than any others that dwelt in Jerusalem at the time, else GOD would not have caused them thus suddenly to perish, He would not have singled them out for destruction. Now, the men who judged thus respecting others, are not alone in entertaining such views: few perhaps, in these days, since the clearer light of the Gospel has shone upon the world, carry their opinions to the same extent, or are equally positive in particular instances; yet it is certain that the reasoning of men in general on this subject is very fallacious: they assume, as a groundwork, that the things of this life, the good and the ill of existence here, prosperity and adversity, are tests, which can be relied on, of the correctness and value of the principles on which they act. If a man is prospered in worldly matters, if he gets wealth and honors, if he rises above the majority of his race in those respects which are so apt to move their envy and excite secret hostility, if he continue prosperous for many years and enjoys all or nearly all that man can desire in this life, it is at once concluded that his principles are good, not perhaps according to the Scripture standard of good and evil, but good enough for men to act upon in this world, and safe enough for those who are content to live as the rest of mankind live, and to take their chance with the multitude, as far as the world to come is concerned. So, on the other hand, it is very apt to be inferred that the man who is constantly unfortunate and unsuccessful, who is frequently suffering under one calamity or other, and who is poor or in very straitened circumstances, has something entirely wrong about him; and if he is not a vicious man, or if as all acknowledge he is an honest and upright man, still his principles cannot be worth much, since losses and hardships have been the almost unfailing results. In this way men usually argue, and if they see a certain course leading to honor and respectability, they are ready to follow it, carefully avoiding such a course as might injure their worldly prospects, or lower them in the esteem of their fellow men.

Here, let it be observed, that I do not contradict that law of our nature whereby we conclude that virtue is rewarded and vice is punished; and that a virtuous man, or a man of good principles, is, in the general, prospered, and a vicious man, or a man of bad principles, meets, in the general, with losses or misfortunes: it is the abuse, the perversion of this law against which I contend; it is against the narrow, erroneous view of this law that I now speak; yea, it is to call the minds of men to what GOD has revealed in His holy Word on this subject. From it we learn that virtue, or holy obedience, shall be rewarded, and that vice, or impenitence and disobedience, shall be punished. Here, these results may sometimes take place; His justice and goodness in punishing the guilty and rewarding the obedient, may at times be displayed; but there is no promise that such shall be the case in this life; on the contrary, we are expressly told that the righteous shall suffer persecution and great tribulation, and that the wicked may and do prosper and flourish as the green bay tree; and we are warned against judging from external circumstances alone, or from the temporal condition of men, since nothing can be more fallacious than to judge on such grounds respecting a man's moral and spiritual condition in the sight of GOD; wherefore they who judge of themselves or others by such things do most grievously err, not knowing the Scriptures; and they who suppose that the relations of this world, the various conditions in which men are placed here, will in any wise form a rule of judgment in the last great day, or who suppose that the high, and lofty, and wealthy of the earth will receive more attention than the poor and the despised among men, when each shall be called upon to give account of his stewardship, are most fatally deceived; for GOD is no respecter of persons, but measures out equal justice to all alike. They who believe and do what GOD requires shall be accepted in that day, not because of any merit in their obedience to move Him to pardon their manifold shortcomings, but solely through the meritorious sacrifice of CHRIST on the cross; they who are unbelieving and consequently disobedient shall be condemned by the Judge of quick and dead, because they have despised the riches of His grace, and wilfully and deliberately rebelled against Him, and dishonored and insulted His holy name and His Word; and all this shall take place without regard being had to their greatness or littleness in this world, or to their prosperity or adversity in temporal matters.—DR. J. A. SPENCER.

GOD SAVE THE CHURCH.

"I speak concerning CHRIST and the Church."—*Ephes.* v. 32.

GOD save the Church! and guard Her free,
Whom CHRIST ordain'd on earth to be
A sacramental Guide and Friend,
Our creed to mould, and heart amend.

GOD save the Church! from CHRIST She came,
And proved Her apostolic name
When Rome's AUGUSTINE vainly tried
To get her free-born faith denied.

For, long before the Danish clan,
Or Saxon o'er rent England ran,
The monks of Bangor move in glory,
Through the stern page of British story.

Science and Learning, Art and Song,
Around Her name and nature throng;
Hero and Sage, and Saint and Martyr,
Have gloried in Her heaven-seal'd charter.

So, when I read the historic Past,
And see how Persecution's blast,
By rack and dungeon, fire and hate,
In vain besieged Her queenly state;

Present and future both appear,
Enlink'd with Her sublime career;
In Whom, unchanged by friends or foes,
The apostolic life-blood glows.

GOD save the Church! we challenge all,
Who English archives dare recall,
To match Her sainted roll of men,
Whose lives recall'd St. JOHN again.

Parochial Watchman, pure and high,
Whose worth and wisdom near'd the sky,—
Eternity enshrines their name,
Who won their Crowns through fire and flame.

Howe'er ungrateful Time forget
On Earth to pay the lauding debt,
Delighted Angels watch'd below,
Their counterparts in pureness glow.

GOD save the Church! whose rites control,
Chasten, subdue, and calm the soul;
Something of Earth, but more of Heaven,
To all Her prayer and praise is given.

Time and eternity appear,
To melt the sigh, and move the tear,
As oft some liturgy of love
Lifts man below to GOD above.

Majestic, too, those haunted Shrines,
Where sentiment with stone combines;
Chantry and choir, and arch, and nave,
Where lie the buried pure and brave,

Breathe mute but magic eloquence,
And through the eye to soul dispense,
A wordless power of inward prayer;
Born of the creed,—that GOD is there.

Nor be forgot our ivied Fanes,
Which crest the hills, and dot the plains;
Where gothic roof and graceful tower
Wield o'er the heart a witching power:

So hush'd and heaven-like seems the spot,
That time and turmoil are forgot;
And nature her lone Sabbath keeps,
Where child or village-patriarch sleeps.

GOD save the Church! for rich and poor,
Alike expands Her gracious door,
Who from the cradle to the grave
Watches the souls CHRIST died to save.

The peerage of the Church are those,
In whom the SAVIOUR'S image glows;
And in the poorest, grant that we
God's noblemen by saintship see!

There, prince and peasant, man and child,
Learn saving Wisdom undefiled;
And nought is hid by Godhead spoken,
To conscience bruised, or spirit broken.

But, most because the WORD of Heaven
Is purely to the People given,
In British language, broad and free,
Church of my Fathers! love I Thee.

GOD save the Church, and save the Queen!
Mitre and Throne have ever been,
To weal and woe alike related,
By Truth revered, and Treason hated.

GOD save the Church! be this our cry,
Both while we live, and when we die;
For, rail Her foemen as they will,
The Church is England's glory still!

—ROBERT MONTGOMERY.

PROFESSOR MAURICE AND QUEEN'S COLLEGE.

We have rarely met with anything evincing a lovelier spirit, or more delicacy and elevation of soul, than the following correspondence of Mr. MAURICE and Mr. TRENCH. The grounds and circumstances of the correspondence, we believe, are sufficiently explained in the letters themselves. On the causes which have led to the result here in question, we do not care to have any decided opinion. But we are glad to confess a long-standing affection for Mr. MAURICE, growing out of obligations such as we should be ashamed to forget; his *Kingdom of Christ* being one of the sources of instruction and comfort, to which our thoughts most frequently and most gratefully revert. Nor, we would fain hope, is it in our heart to remember with less of gratitude and affection an example of two such Christian scholars and gentlemen, "brothers in soul," as he and Mr. TRENCH have here shown themselves to be. It is indeed refreshing and edifying to contemplate such transpirations of character. For, in the spirit and temper of mind here manifested, there is, to our mind, something that redeems our common nature to reverence and love, and at the same time reproves in noblest style the littleness and sordidness of spirit, which we can scarce go abroad without finding too much of, and which, if staying at home as we ought, we shall be apt to find most of all in ourselves.

[Mr. MAURICE'S Letter to the Committee of Education, consisting of the Professors of the College.]

21 Queen-square, Nov. 15, 1853.

My Dear Friends: You will allow me, I am sure, to dispense with ordinary formalities in bidding farewell to the Committee of Education, with which I have worked so happily for nearly six years.

When I was dismissed from King's College, I felt that I might subject you to serious misrepresentations from the public, and, perhaps, to a rebuke from the visitor, if I remained among you.

I did not, however, feel that I should be justified in resigning altogether, and I understood it to be the wish of many, perhaps most of you, that I should not.

I took this course. I announced to the deputy-chairman that if I was selected unanimously by the council, I would continue to lecture in the college on moral philosophy and English literature; but if there was any dissentient voice, I should act as if I were rejected. I said, at the same time, that under no circumstances could I retain the office of chairman of your committee. It seemed to me a very different thing to be a teacher in the college, and to represent the body of its teachers before the council and the visitor.

It has been announced to me that a majority of the council, at their meeting yesterday, decided that I should continue to hold my lectureships, but that there were dissentients who stated their reasons for thinking that I ought to be dismissed. I am, therefore, bound in honor to fulfil the promise I gave in my letter to Mr. NICOLAY, which, at my own request, he communicated to the council.

But were I free from that obligation, I should still feel that I could not be the one teacher in the college upon whom the stigma has been fixed—the single person who could be presented to the visitor under a protest from members of the council, to whose opinion he would probably attach great weight. I should be putting myself in a dishonorable position; what is of much more importance, I should be bringing you, who have kindly given my name a prominence to which it was not entitled, into unfair suspicion.

There is therefore but one course open to me. I am thankful that the sharp pain which it costs me to sever a connection so affectionate and cordial as ours has been, will not be increased by the reflection that the college will be a sufferer. Previously to the appointment of a council, even a single withdrawal might have shaken you; now I trust you will become stronger every day. My moral philosophy class, though it has increased this term, is still the smallest in the college. In literature, I was merely acting as STRETTEL'S substitute. The office of chairman you will be able to supply admirably, even if the zeal and efficiency of the excellent deputy did not make it now, as it has always been, a very easy office. What a pleasant one your confidence has made it, I do not trust myself to say even in a letter; I had not courage to tell you in person this evening.

I wish I could leave behind me some token of my affection to an institution which I have had the great honor and privilege of watching from its birth. I fear I must be content with asking you to consider my share of the fund raised for paying for the charter, and for discharging our obligations for the Governesses' Society, as the property of the college.

Ever, my dear friends, affectionately yours,
F. D. MAURICE.

[Answer of the Committee, by their Chairman, Professor TRENCH.]

Queen's College, Nov. 29, 1853.

Dear Mr. Maurice: The circumstances detailed in your letter sufficiently convince us that you did not leave us while it was possible for you, consistently with your own high sense of delicacy and honor, to remain; and we are grateful for the self-denial which retained you with us so long. If in one respect it increases, in another it diminishes, our regret at this your separation from us—that your resignation, both of the chair at our committee and your professorships, was voluntary. And now there is nothing which need hinder us from saying freely, and without reserve, how great the reverence and affection are with which we as a body, and each one in particular, regard you. Recent experience has shown us that, in saying this, we express not our own feelings only, but those of the pupils, and of all connected with the college; wherein you have exercised an influence deep and lasting, which they only can rightly measure who have had the opportunity of witnessing its operations, and observing how many were the subjects of it, besides those who had the happiness of being your immediate pupils.

It is indeed a grievous blending of sorrow with joy, when amid the congratulations natural on the completion of a long and tedious work—on the fulfilment, after four vexatious years, of a hope which it was you who first bid us to entertain, this very fulfilment is the signal for your loss. At such a moment, that which we would more willingly have said to others, we must say to yourself—namely, that you were our guide during all that period of doubt and uncertainty: it was your foresight and moderation which prevented difficulties from arising; by your firmness, difficulties, when unavoidable, were met and overcome; your wisdom has been throughout the best bond of our counsels.

Nor does it fail to be some satisfaction to us, as your letter assures us it is also to you, that you have, before withdrawing from the work, set the keystone to the arch; that you have left this college, the infancy of which you nurtured, with matured government and legalized authority, and may reflect hereafter that you have been the main instrument in securing for it the first charter which the Crown of Great Britain has ever granted solely for the furtherance of female education; with which event for the future your name must be indissolubly connected.

We accept with gratitude the generous donation which you have made to our funds. We trust that in some way or other your name may be permanently bound up with it, though it is not for us at present to say in what manner this result may be most effectually accomplished.

And having received so many and so great favors from you, we yet cannot conclude without asking one favor more—this namely, that, lest the circumstances which have compelled you now to leave us should continue to act, and make the separation final, you would allow us to perpetuate, not your memory only, but, so far as may be, your presence among us. Your portrait placed in our hall of meeting, if you will permit it to be taken, will there constantly remind us of one, the freest that we have ever known from every sordid aim; the readiest that we have ever known to spend himself in all-self-denying labor for others; the most forgetful of himself, and who therefore may least of all be forgotten of us. Nor will this be our only gain; we shall thus, as we would fain hope, be also reminded that only as we carry on our work in the spirit which you would have imparted, which we trust you have bequeathed to us—only while we regard it first and chiefly as a labor of faith and love, can we look for any true success, any lasting blessing upon it.

Signed on behalf of the Committee,
RICHARD R. TRENCH, Chairman.

[Mr. MAURICE'S Letter to the Pupils of Queen's College, on their Presenting him with a Silver Inkstand.]

Dec. 15, 1853.

My Dear Friends: The beautiful inkstand which you have given me in recollection of the many happy hours I have passed in Queen's College, will be always very precious to me. I only hope that I may have been able to teach any of you as much, or half as much, as you have taught me. The blessing of this mutual instruction is one that I looked for even more in a college of ladies than in any other; and I can truly say that, so far from being disappointed, I have felt it in a way I had not dreamed of. It is, I am sure, the experience of my dear and excellent friends who are still working in the college, of whose affection to the pupils I can testify, and who, I know, will receive their affection as richly as I have done, for they deserve it better. I believe that we are all acting as the feeble and erring witnesses of a higher Teacher, who is always with you, of whose guidance no circumstances can deprive you. To make you, each and all, aware that you have such a Friend, and that He deserves an infinite confidence and love, has, I think, been the object of us all. To effect it, would be a higher reward than to obtain any sympathy for ourselves; though I can answer for one, how great a cordial that sympathy is.

And so, dearest friends, good-bye—a simpler and better phrase of parting than farewell, because it means GOD be with you.

Very sincerely and affectionately yours,
F. D. MAURICE.

21 Queen-square, Bloomsbury.

DR. MILL.—We cannot permit the present number of the *Christian Remembrancer* to reach our subscribers without recording our sympathies with that grief which we are certain must possess them, in common with the whole Church, at the intelligence of the removal of DR. MILL, Regius Professor of Hebrew in the University of Cambridge. Living long enough for fame, DR. MILL has been taken away when his faithfulness and services could be least spared. He carries with him more, and more enduring, than literary honors. Severe to himself, and of a simplicity of manners which well recalled the scholars of other days, DR. MILL possessed to a singular degree the art of winning confidence. He was, if any, a guileless man: of strong and ardent affections, and possessed with burning sympathies, in what seemed reserve of manner, he was only checking a natural activity or even vehemence of character. Though far advanced in acquirements above our sciolism, he was most free and courteous in communicating, even to strangers, from the exuberance of his learning. He could afford to disdain compromise, whose whole life exhibited a perfect consistency in teaching. He was one of whose steadfast loyalty to the Church none ever ventured to entertain a suspicion: and that Church which he defended with his learning, advanced by his practical works, and illustrated by his life, loses one who will, however, take his permanent station in her list of great theologians. DR. MILL'S mind was eminently scholarly and theological: his very diction, under which ran a deep current of rich but subdued eloquence, showed a systematic and disciplined intellect; and his great, though fragmentary, works on the Pantheistic theory, will be alone a sufficient vindication of his fame. For ourselves some tribute to the memory of the deceased will not be out of place, for, often as we consulted him, we never asked for information in vain. It is some melancholy satisfaction to ourselves to recall that, full as he was of works, he was always ready and willing to assist others; and to the readers of the *Christian Remembrancer* it is right to say this, recalling the circumstance, that our very last number was enriched by a contribution from DR. MILL'S learning and kindness.

MR. DISRAELI.—When MR. DISRAELI was a boy at school, he was asked by a companion, who is now a respectable tradesman at High Wycombe, what course of action he meant to adopt in order to make his way in society. The young aspirant promptly replied: "I mean to write a book which will make me famous; when I have purchased fame, I mean to get a seat in Parliament; and when once in Parliament, I shall be determined to become a right honorable." All this has been fulfilled, and we believe the anecdote we have recorded solves any mystery which may cling to MR. DISRAELI'S public career. It is an anecdote published now for the first time, and conveyed to us through a private channel, which is most trustworthy and respectable.—*Manchester Guardian.*

THE NEW CLASS OF DEACONS

The Standing Committee of this Diocese, acting in pursuance of a request from the Rt. Rev. the Provisional Bishop, have for some time had under consideration the new Canon touching the Ministry. Not only the late legislation, but also the whole state and bearing of the law of the Church, in reference to this matter, has been subjected to a most severe and patient examination, by a Sub-Committee, among whom was the Hon. MURRAY HOFFMAN. They have spared no pains nor study, that they might come to a safe and just conclusion, having equal respect to all the interests of the Church, and to all the provisions of the law. The results of their investigation have lately been embodied in a report to the Provisional Bishop, which we subjoin. It will be seen that their judgment leaves a small opening for a new class of deacons; but that opening is guarded with such securities as may well inspire strong confidence in any action likely to be taken in the premises. We have already discussed the subject to the best of our ability, and do not propose to enter upon it again. Of course there are two sides to the question, and it is beset with very considerable difficulties either way. In urging such points as occurred to us on one side, we did not forget that much might justly be said on the other side. It seemed desirable every way that the subject should be thoroughly canvassed, that the Church public might be prepared for an enlightened and considerate judgment on whatever action might be taken. And the confining ourselves to a statement of one side was not because we were exclusively committed to that side, but from a fear lest, in the zeal of an expected good, some parts and aspects of the question might not be duly weighed. The report in hand fully confirms our view, that the new Canon leaves it discretionary with the ecclesiastical authorities whether in effect there shall be any change on former practice; and it also holds out ample assurances that such discretion will not be exercised indiscreetly.

Right Rev. and Dear Sir: The Standing Committee of the Diocese have given a careful consideration to the Canon of 1853, relating to deacons; and beg to submit to you the results of their examination, in accordance with your wish.

While it is their desire, as well as duty, to promote, by a liberal construction, the beneficial and expanded objects which have led the Church to this enactment, they are reminded by her whole history, of the earnestness with which she seeks a ministry qualified for her work, as well in the acquisitions of learning, as in purity of life and soundness of faith. An examination of the new Canon will prove that she has not lost sight of this principle, so long guarded and fostered.

We would first call your attention to Canon VII. "Of Candidates for Orders."

It is first to be observed, that Canon VI of 1847 upon this subject, is repealed by Section 11 (eleven) of the present Canon. This forms, then, the law exclusively. The former Canon can only be referred to, for the purpose of explaining the intent and objects of the present in its new provisions.

The first and second sections are identical with the first and second sections of the Canon of 1847. The third section applies all the additional requisitions of the third section of Canon VI (relating to literary attainments), to a candidate for Priests' Orders solely. They do not apply to a candidate for the Order of Deacon.

The same observation is applicable to the fourth section.

The fifth, sixth, seventh, eighth, ninth, and tenth sections are all transcripts of the corresponding sections in the former Canon, and relate to both classes of candidates.

The material change, then, which the new Canon effects, in regard to a candidate for Deacons' Orders, is, that the additional testimonial of literary acquirements, formerly demanded of him in common with a candidate for Priests' Orders, is not now required.

But the second section, as before observed, is in the same form as the same section in the previous Canon. Among the matters which are to be contained in the certificate of the Standing Committee to the Bishop, is this—"That the Candidate possesses such qualifications as will render him apt and meet to exercise the Ministry to the glory of GOD and the edification of the Church."

Under this, we have no doubt of the right and duty of the Standing Committee (of course the Bishop) to be satisfied as to both intellectual capacity and literary acquisitions as an English scholar at least. What is dispensed with is specified. Every other qualification of this nature may be required which in the discretion of the Bishop and Committee shall be deemed proper. Regard, no doubt, must be had to that which is alone demanded upon an Ordination under Canon V of 1853, but with such modifications, the settled Episcopal right to inquire into ability and sufficiency remains unchanged.

In the next place, we are of opinion that the seventh section of Canon VII of 1853, requiring a candidateship of three years, unless diminished by the Bishop and Committee, applies as fully to candidates for Deacons' as it does to those for Priests' Orders. This has been the rule of the Church, since 1832 at least. There is nothing of express language to repeal or modify it. We are satisfied that there is nothing so repugnant to it, in any of the new provisions, as to justify the conclusion of a repeal by implication. The same right to abridge the period, and the same discretion in exercising the right, rests still in the Bishop, with the consent of the Committee.

Again, we consider that Canon V, entitled "Of the Ordination of Deacons," is completely satisfied, when the candidate has gone through the examination prescribed, and that he is not entitled, by virtue of that Canon merely, to ordination. We consider Canon XV of 1832 to be still in force, and that even after a perfect compliance with Canon V of 1853, whether at the termination of the full or a diminished period, the testimonials under Canon XV of 1832, must be obtained, with probably a variation hereafter noticed.

In support of these views, we observe,

1. That Canon XV is nowhere expressly repealed. Consequently every provision in it not inconsistent with those of the new Canon, still forms the law of the Church.
2. There is no clause in Canon V of 1853 declaring in terms, or involving by any necessary inference, a right to be ordained. The first and second sections refer only to the examination "of a person thereafter to be ordained."
3. The seventh section of Canon VII of 1853, is express that every candidate shall remain such for the term of three years before his ordination, unless the Bishop, with the consent of the Standing Committee, shall deem it expedient to ordain him after the expiration of a shorter period, not less than one year.
4. The fifth Canon of 1847 led to the present regulation, and in many parts of it is identical. It will afford light in construing the present law. It was entitled "Of the discretion to be allowed in the calling, trial, and examination of Deacons;" and it was designed to admit to such Order persons not tried and examined in the then existing Canons "Of Candidates for Orders," "Of the Learning of those to be ordained," and "Of the Preparatory Exercises:" and it expressly speaks, in several sections, of a *Deacon ordained* under that Canon.

We think, then, that the present Canon draws a clear distinction between the requisites for an Examination and those for an Ordination. For the former, the candidate must produce a new similar certificate, as before stated; must have been a candidate for one year; must have obtained a remission of the remaining term of three years; and then may be examined. But for the latter, and after the examination has been duly had, he must yet, before he can be ordained, procure the testimonials required in Canon XV of 1832.

The possible variation we have before adverted to, is, that in case of an abridgment of the period of candidateship, the testimonial may cover only the period from the time of admission to its date. The fifth section of Canon XV of 1832 supplies an analogous rule.

It may be objected to the view we have taken, that there is an unnecessary repetition of certificates and documents of the same nature. We are by no means sure but that this was intended. But, at any rate, we find the existing law requires them, and are not disposed to seek a construction which would dispense with any of them.

New York, Jan. 31, 1854.

RUSSIAN WILD HORSE.—In the steppes of Russia it is not rare to see a two-year-old colt rush singly to attack a band of four or five wolves, kill one or two of them, lame the rest, and spread the terror of his name throughout the country. The wild horse strikes with his fore feet, like the stag, and not with his hind legs, as is popularly believed. He draws himself up to his full height against his enemy, pounds him beneath his murderous pestles, then seizes him between the shoulders with his formidable incisors, and tosses him to his mares to make sport for themselves and their offspring.—*Household Words.*

FOR THE YOUNG.

THE LITTLE CHIP-GIRL.

If you had seen little Nelly Ford, the first time I did, you would hardly know her for the same child she is now. It was a year ago, this summer. It was a very warm day, and a great many children were busy picking up wood and shingles, around an old house which was being torn down. Such events are very great ones, for the little chip-children.

Did you ever stop to watch them? See their eager looks as the nice dry shingles and bits of boards are thrown down! How they dig and poke among the bricks and plaster, for the broken laths. So kind they are to each other. "O, here is poor Susan—her basket is not half full. Jane, you take care of mine, and I will help her." So Susan soon has a basket quite piled up, and her mother will be glad enough of them, to put under her kettle of clothes she has just washed.

Sometimes a pile is gathered which the basket will not hold; it must be a very bad child that would take one piece of it to put in her basket.

If a big boy, as they sometimes will, attempt to trouble the little ones, you may be sure some good-natured boy or girl will start up to defend them, and if they cannot, some clever workman who sees the disturbance will surely interfere. No one, but a very wicked person, will see the weak and defenseless injured and imposed upon; and nothing is more contemptible in man or woman, boy or girl, than any attempt to injure or annoy one weaker or smaller than themselves.

Did you ever see a little bit of a boy or girl, with a very heavy basket of chips, which you would consider a load for a stout man? Did you ever take hold and help the child with it, across the street, or on to the side walk? It will not hurt you to do it, and it will be a great relief to the poor little hands, not a bit bigger than your pet brother's or sister's, at home, whom you consider now *only a baby*. How should you feel to see their little fingers bleeding from a severe scratch, or aching with lifting that great basket? The fingers of the poor chip-children are as sensitive, and as easily injured, as your "Lula's" or "Willie's!" Try some time, and lift this basket; see if you don't feel happier for it. Harry did it; he was not hurt.

But this warm day, a great many children were busy about this old house in Washington street. Nelly Ford was among them. She had carried home one basket-full, and came back for another. It was about two o'clock, Saturday afternoon. All at once there came up a violent shower—and the children scampered home as fast as they could, some with empty baskets. Nelly's was quite full, and very heavy, but she started off with it as fast as she could. The rain came down in streams, and her thin clothes were soon drenched through.

She was very tired, and knew not what to do. Just across the street was an open archway; if she could only get the basket there, it would be safe; and she could leave it and run home. So she stood looking across, and from the window Harry and Emma saw her, "O! the poor little girl," said Emma; "Mother, may I run over and bring that little girl's chips into the arch?" "Yes, indeed, Harry," said Mother. Nelly Ford was only seven years, just as old and as large as Emma. So Harry ran across the street in a minute, he never waited to put on his hat; the rain only made his hair curl the closer. Nelly looked with surprise, as the eager boy seized her basket. She did not imagine what he meant. "Yes, I will take it into the arch for you; run over too, as fast as you can." So she did, and boy, girl, and basket were safe under the shelter of the archway. Harry shut the door that the basket might be safe—and took Nelly in to the kitchen where mother, and Emma, and Kitty, the cook, were waiting for her. And one asked her name, another where she lived, and Emma pitied her very much because she was so wet. Mother asked if she had eaten her dinner. She gently said: "No ma'am, Mother had no dinner to give us, till she got through her work and had some money." Kitty very soon had a plateful of nice dinner ready for Nelly, and while she ate it, mother and her children went into the parlor. "What a nice little girl she is," said Harry, "if she only had some good clothes." "I guess my gown would fit her and my shoes too," said Emma. Mother knew what was in their minds, so she told Emma to bring down the blue calico dress she had out-grown, and an apron too, as the little girl was smaller, she thought, and it would do for her very well. "And your old straw bonnet, Emma," said Harry, and he ran after her to assist.

By the time Nelly had finished her dinner, the clothes were all ready; mother had been to the wardrobe, too, and found other things beside the bonnet and gown. Then she had a long talk with Nelly, who told her how poor they were—her father was dead, and there was Jonny and Kitty, too, at home, both younger than she, and that her mother worked all the time she could, but when she had no work, they were sometimes very hungry, and she did not like to cry, because mother cried too, and that made her feel very bad indeed. She could not go to school, because she had not decent clothes, but she was to go one of these days; besides, when her mother was gone to work, she had to take care of Jonny and Kate.

Kitty washed her very nicely, and her pretty soft hair, wet with the rain, curled as much as Harry's did, and she was as bright and pretty a little girl as you could find anywhere. Then she was dressed in the clean, comfortable clothes, which fitted very well, and the straw bonnet with the blue ribbon strings (which were coaxed out of Anty's box) were just the thing for her; you would never have known her for the little forlorn child who stood sadly by the chip-basket, when the rain came down.

Harry and Emma hardly knew her when, after mother and Kitty had dressed her, they came into the kitchen. Harry said "she looked just as if it was Emma," and Emma felt as if she was *two* little girls.

The wet clothes were dried and put into a bundle with some others and some shoes, which Nelly would not put on, as the wet ground would spoil them, and she was used to going bare-foot, and did not mind it at all.

When the shower was over, and the sidewalks dry, Nelly went home with the bundle and a basket of bread and meat, and was to come back for her chips. Such surprise and joy as there was when she got home! Jonny and Katty clapped their hands, and Mrs. Ford could hardly believe it was the half-clothed child who left her two hours before. Nelly told all her story, while her mother and the children made a nice dinner of the contents of her basket. Mrs. Ford was very poor indeed, and, though not strong, she worked day and night for the support of her children. Her room was always kept as clean as possible, and her children were taught to put everything in place, and be neat and well-behaved—though poor, she said that was no reason why they should be dirty, and the few clothes they had were washed and mended as long as they would hold together.

Nelly's friends she made in the rain did not forget her. Harry met her the next day when he was going to school with two of his companions, and stopped to speak with her, and told her that his mother wished to have her come to-morrow with Mrs. Ford. Harry's companions laughed at him for talking in the street with a "little beggar girl," but he did not mind it after a minute, and went on as happy as ever, and convinced himself that he had done nothing wrong or ridiculous in speaking to a little girl with a chip-basket.

Nelly came with her mother the next day, and Mrs. Ford went home with a happier face and lighter heart than she had known for a long time. Harry's mother had work for her to do, and paid her well for it, and in a short time Jonny and Katy went to the Infant-school while she was away, and were very happy there. And Nelly was thus able to go to school too; she had decent, comfortable clothes, which she took good care of, and had plenty of time left to gather chips and bits of wood. When she learned to read, Harry and Emma lent her nice little story-books, which she read to her mother and the children. And she went also to the Sunday-school, and her teacher there said that among her whole class she had no better scholar than Nelly Ford, kind, gentle, obedient, and always attentive. Such testimony was worth a great deal, and Nelly never by any misconduct forfeited her claim to be considered one of the best girls in school, even though she was only a "little chip girl."—*Orphan's Advocate.*

THE WORST OF IT.—"Do you want my berries, ma'am?" said a poor little boy to a lady one day. The little fellow was very shabbily clothed, and his feet were bare and travel-stained. In both hands he held up a tin pail full of ripe raspberries, which were prettily peeping out from amid the green leaves that lay lightly over them. The lady told him she should like some; and taking the pail from him, she stepped into the house. He did not follow, but remained behind whistling to some canaries hanging in their cage on the porch.

"Why do you not come in, and see if I measure your berries right?" said the lady, "how do you know but what I may cheat you?"

The boy looked archly up at her and smiled. "I am not afraid," said he, "for you would *get the worst of it*, ma'am." "Get the worst of it!" said she, "what do you mean?"

"Why, ma'am, I should only lose my berries, and you would be stealing; don't you think you would get the worst of it?"

LIBRARIES.—Libraries are as the shrines where the bones of old saints full of virtue lie buried.—*Lord BACON.*

COMMUNICATIONS.

For The Churchman.

PUBLIC WORSHIP.

No. II.

In the services of God's house, rightly conducted, as His own appointed means and condition, we are, with meek confession, to ask pardon of our sins, restoration to divine favor, and grace to possess true and living faith in the Redeemer, and manifest it by the discharge of the duties of His religion. There we are to praise God for His exceeding great love in His spiritual blessings to His people: humbly to ask, and gratefully acknowledge, the enjoyment of temporal good, if we wish it to prove a real blessing, and to look for aid in all the trials, security amid all the dangers, and comfort in all the sorrows, of the world. There we are to seek counsel from the Lord, in the Holy Scriptures which he has caused to be written for our learning, in the edifying use the Church makes of them in her Liturgy, and in the expositions of them which the ambassadors of Christ are commissioned to afford; to declare our faith in the great and precious doctrines of the Gospel; and, in the appointed memorial, to celebrate the all-sufficient and meritorious sacrifice for sin, and seek its inestimable blessings. There we are to learn how to live, and receive grace to profit by the invaluable knowledge; there learn how to die, and receive grace to die in the Lord; and there be shown the road to our heavenly inheritance, and receive grace to walk therein with a firm and unswerving step.

It is melancholy to see how many who profess and call themselves Christians, and worshippers of God, are, in the matter of this great duty, lamentably deficient in evincing the sincerity of their profession. The reasonable language of sincerity is afforded by the Psalmist, when, amidst all the splendid enjoyments of his court, he found the greatest delight, and most heartily engaged his affections, in duties to which he thus refers:—"I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem." "O God, Thou art my God: early will I seek Thee. My soul thirsteth for Thee, my flesh longeth for Thee, in a dry and thirsty land where no water is; to see Thy power and Thy glory, so as I have seen Thee in the sanctuary." "Praise waiteth for Thee, O God, in Sion, and unto Thee shall the vow be performed in Jerusalem. Blessed is the man whom Thou choosest, and causest to approach unto Thee, that he may dwell in Thy courts. We shall be satisfied with the goodness of Thy house, even of Thy holy temple." "Lord, I have loved the habitation of Thy house, and the place where Thine honor dwelleth." "One thing have I desired of the Lord—that will I seek after—that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in His temple." Of this spirit also were the first followers of Jesus. Even when the assembling of themselves together was at the risk of fortune, of temporal comfort, and of life, the *daily* calls to this duty were gladly heard and followed: the hour of public worship was anxiously anticipated, and joyfully welcomed. How painful the contrast to this, of professing Christians neglecting this duty, or but partially, coldly, or irreverently discharging it! No pretext is deemed too frivolous in excuse of absence from the house of God. Sloth, or sensual indulgence, or worldly business or recreation, will, even on the Lord's day, occupy the hours proper for the services of His holy temple. The hallowing of a *part* will be regarded as a dispensation for desecrating the *remainder* of that blessed day. A time is coming when, for all these things, men will be called into judgment. An eternity is approaching, for whose joys that spirit of devotion will be required which they possess who rest not, day nor night, from worship before "the throne of God and of the Lamb."

Let it never be forgotten, however, that mere attendance on public worship, and outward participation in it, are far from being sufficient. He Who sees the heart will not be satisfied with this. His word authorizes us to regard it as but guilty mockery. He requires to be worshipped in spirit and in truth. The heart must be brought to Him. From *its* devotion should spring that union in divine service, that audible participation in it, and that conscientious observance of the outward proprieties of worship, which are essential to the required and spiritually edifying beauty of holiness in the services of the sanctuary, and to securing the full benefits of those services. When we engage in the confession of our sins, we should *feel* all that we *say*, and have our hearts deeply impressed with the sense of sin, the sorrow for it, and the resolution to forsake it, which we profess; and with the conviction that our only hope of pardon is in God's unmerited mercy through Christ, and our only hope of reformation in the grace of the Holy Spirit.

When we hear the authoritative declaration and pronouncing of God's pardoning and absolving mercy to "all those who truly repent, and unfeignedly believe His holy Gospel," we should be deeply convinced that without that mercy we must be lost and undone forever; and truly thankful to God that He "hath given power and commandment to His ministers" to perform so blessed and comfortable ministry; not doubting, but earnestly believing, that it will prove effectual on all its subjects who do thus repent and believe.

When we unite in the bounden offering of praise and thanksgiving for spiritual and temporal blessings, it should be with genuine gratitude and love; and with the constant recollection that those blessings are of God's *mercy*, unmerited by us, and without Him, could never result from aught that we can do. In both spiritual and temporal things, we are, indeed, to use means, because God requires us to do so; but no human means can be efficacious of themselves. He only can make them so. Our praises and thanksgivings to Him, therefore, must be without reserve. No credit is due to ourselves. For all that is good and happy in our lot—be it positive enjoyment, or mitigation of suffering, or cheering consolation in sorrow—the glory is our Heavenly Father's only. Be this consideration sincerely cherished, as both a principle and measure of gratitude, when we engage in the psalms and hymns and spiritual songs of our holy Liturgy.

When we hear the reading of the word of God, and the authorized illustrations and explanations of it by His ministers, and those liturgical exhortations which, in so interesting and edifying a manner, apply it to the great purposes of personal faith and piety; it should be with the humility of those who are seeking to be made wise unto salvation, the docility of those who desire right guidance in the way of duty, and the earnest attention of those who know that what they hear are words of everlasting moment; and that they are engaged in a duty which will prove to them the savor of *life* if they give due heed to it; or of *death*, death eternal, if they be careless in its discharge, and reckless of due improvement by it.

When we profess our belief in the articles of the Christian faith, it should be with a truly scriptural appreciation of them, and a deliberate determination to adhere steadfastly to the doctrines they involve, and make them the controlling principles of our characters and lives.

When we offer our supplications for temporal and spiritual blessings, it should be with an humble sense of our entire dependence upon God for them; lively gratitude that we have the privilege of asking them, and the comfort of a throne of grace and mercy to which to draw near in prayer; firm confidence that, as far as our Heavenly Father sees our real interests will be thereby promoted, our petitions will, if offered in faith, be granted; perfect resignation to whatever He may see fit to order, as best for us, and therefore the kindest answer to our prayers; and main anxiety that our lot may be so governed as most effectually to advance our spiritual and eternal good.

The intercessions for our fellow-men to which the Church calls us, should be the effusions of an habitually cherished spirit of charity, benevolence, and sympathy, of forgiveness, forbearance, and kindness, of duty to all in our proper relations to them, of desire to benefit all as best we may, of virtuous control over all feelings and passions hostile to Christian love, and of that "communion of saints" which should knit our hearts in affectionate fellowship with those who are joined to us in the membership of the Catholic Church; and fill them with pious yearnings that such should be the case with all who share our nature.

Public worship, thus conducted, may be surely looked to as promoting the honor and glory of God, advancing social and public happiness and prosperity, and calling down temporal, spiritual, and eternal blessings on those who pray, and those for whom they pray.

There is nothing in the Bible; nothing in the principles, and spirit, and practice of the Catholic Church; surely nothing in the legitimate workings of the renewed and pious heart; to confine public worship, any more than other religious exercises, to that day, which, not *only*, but *especially* and *emphatically*, is *the Lord's day*. On that day, indeed, religion and its acts are to be the business of the day. On other days, worldly business should be done; but surely, spiritual duties not left undone. If there be a true heart for these, all necessary and proper engagement in secular concerns, is not only right, but a part of religious duty; and moderate participation in the comforts and enjoyments of life, is no violation of that duty. In whatever degree, however, religious exercises are thus curtailed; the Christian must remember that he sustains a serious responsibility for it. It may be necessary. It may be a not sinful compliance with the urgency or propriety of circumstances. It may be a *glad*, it may be a *thoughtless*, indulgence of worldly indifference, or opposition to religion. He Who seeth the heart, and by Whom all disguises, all subterfuges, all delusions, are to be righteously and impartially judged, is to determine this eternally momentous point. Holy Scripture is full of warning that it will be determined according to each one's means and opportunities of religious duty.

Daily Morning and Evening Prayer is appointed by the Church. It is therefore a general rule of duty prescribed to her ministers and people. No one indeed can deny that this, and many other of her general rules, are necessarily subjected to a great variety of allowable hindrances. This is true in a measure abundantly sufficient for the utmost degree of worldly consideration that is consistent with the holy character and responsibilities of the *new heart*. This, however, opens a door of temptation, of which the world, the flesh, and the devil, fail not to avail themselves in favor of the desires of the *carnal heart*. From the Church's full measure of pious duty, there are never wanting plausible reasons why classes or individuals may consider themselves exempt, in the present state of the world, the present usages of society, the prevalent opinions among men, the predominant views respecting religion, or other circumstances. The christian who is tempted with these reasons, should not fail to lay to his conscience the consideration, that the question of his yielding or not yielding, and if he yields, the reason why, *may* enter into the judgment of the last day, touching his love of God with all his heart, all his mind, all his soul, and all his strength.

It is difficult to conceive of any reason that should be satisfactory to the pious heart why the Church's provision of Daily Morning and Evening Prayer should not be regarded as properly connected with this solemn subject. Respecting this provision, the following remarks are affectionately commended to the serious regard of the pious christian:

1. There are clergymen among the most laborious in every department of parochial duty, and not wanting in diligent application also to some of the various occasions of extra-parochial service, so essential to the prosperity of the Church, and its efficiency in the world, who find time to provide their people with Daily Morning and Evening Prayer.

2. There are members of the Church who often atttend these Prayers, although behind none in care of the household, and in diligent attention to worldly business.

3. There are few indeed who cannot, at least occasionally, abstract from worldly *duty* more time than these Prayers require, for purposes, other than duty, which, for any cause, are with them objects of desire.

4. Nothing is clearer in the whole range of Scripture teaching, than that every man's accountability for duty is in proportion to his means and opportunities for its discharge.

5. No principle is more thoroughly incorporated into the evangelical rule and measure of holiness, than that the christian should not ask what he *must* do to serve God, and promote his own spiritual and eternal welfare, but what he can have the *privilege*, and the *pleasure*, and enjoy the *blessing*, of doing.

B. T. O.

For The Churchman.

The Actual Proportion of Church-goers.

Mr. Editor: I am greatly obliged to H. D. E. for the estimate, in your last paper, of the proportion of a community who may be expected to attend public worship. It confirms, by statistics chiefly, a conjecture I have long entertained and frequently expressed,—that, *practically*, the fair requirement of church-room is for ABOUT ONE-HALF the entire population,—say, rather more, to err on the safe side. Your correspondent, on the authority of Mr. Mann, allows that 42 per cent. *must* absent themselves from worship, viz: young children, the sick and infirm, those who take care of them and of houses, and those whose pursuits detain them; leaving 58 per cent. to be provided with "sittings,"—57 per cent. being "actually provided for" in England and Wales. But there is another class, unhappily numerous, who, with irregular exceptions,—some few at one time, and other few at another,—*will not* attend any kind of public worship; infidels, the obstinately irreligious, the obstinately vile and disreputable, audacious and obdurate law-breakers, hardened and reckless and abandoned persons generally. These, for the most of them, will not 'go to church;' there is the broad *fact*, sad though it be; and, earnest as may be our wishes, and ardent as may be our prayers, the sad but *practical* result is that church-room need not be supplied for the vast majority of these unworthy brethren. And thus the per-centage of expectable absentees, the proportion to be *calculated*, however sorrowfully, is raised (probable) from 42 to about or well nigh 50:—leaving my old and standing conjecture more nearly right than I wish it were. How often do facts and figures grate the feelings! Yours briefly,

O.

Philadelphia, Feb 1854.

THE CHURCHMAN.

NEW YORK, FEBRUARY 18, 1854.

All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

DR. STONE'S CONTRAST BETWEEN THE EVANGELICAL AND TRACTARIAN SYSTEMS.

Many of the attacks on Tractarianism are so entirely of the nature of vulgar abuse, that silent disregard is the only reply which self-respect will permit a gentleman to make. This is not precisely the character of Dr. Stone's book; but at the same time, it is not respectable enough in a logical and theological point of view to deserve a regular confutation. To speak our whole mind, it is an exceedingly absurd book. With a grandly solemn air most forcibly feeble, nothing strong in it but hatred to Tractarianism, every clear-headed man and truly learned theologian will see at a glance that the author understands neither the system he assails, nor the first principles involved in the questions at issue, and upon which alone any controversy can be either properly or profitable conducted.

Dr. Stone feels very solemnly bad about Tractarianism; and if the system were in all respects really what he represents it to be, we should feel bad about it too. We should reject it, as he does. But then we should never be able to find rest in the bosom of that grand ineptitude in which he so comfortably reposes. Bad as Tractarianism would be, if it were what he has made it out, we should find nothing to choose between it and Dr. Stone's Evangelicism.

In the remarks we have to make, we shall speak as one of those whom Dr. Stone denounces as Tractarians. Not that we hold any such system as he has exhibited under that name. But the system of the Gospel which he has so absurdly misrepresented—the system embodied in the Prayer Book of our Church—we do hold.

Dr. Stone's book is remarkable for its perpetual violation of the first rule of controversial propriety. Every writer who goes about to impugn any system, is bound to state both its principles and its doctrines in such terms that the holders of the system will recognize and accept the statement as fair and accurate. No otherwise can the issue be fairly joined as to the truth or falsehood of the system. No otherwise can the question as to its consequences, whether theoretic or practical, be fairly discussed. This obvious rule is violated on almost every page. Instead of taking his representations from the most learned and accredited theologians, Dr. Stone has sketched a system such as he conceived most in contradiction with his own. His sketch is a mere farrago of absurd misrepresentations, such as no Tractarian would accept as an accurate statement of his views. This is no advantage to his own side; none, that is, which any fair man would desire. He might have made such an exhibition of our system as not one of us but would accept as fair, and, for the purpose he had in hand, adequate—and yet have made the contradiction between it and his own system not only equally but even more evident and undeniable. It is as clear to us as to him (and we think a little clearer) that there are two distinct theological and religious systems in conflict in the bosom of our Church—that these two systems are utterly irreconcilable, standing indeed in such absolute contradiction, that, if one be true, the other must be false. On this point we fully agree with Dr. Stone. We agree with him on another point too—a proper corollary to the first—that the holders of his system are bound to do all they can in fairness to put our system down. These are almost the only points in his book on which we do agree with him. And we have only to desire in this connection that Dr. Stone—a great believer in the sanctity of the right and duty of Private Judgment—will allow our equal obligation to labor for the overthrow of his system.

Let this point be well noted. It is not from want of insight into the contradictory nature of the two systems; it is not from any misgiving or fear of the event of a true issue joined; it is not because we would feebly apologize for our system, or meanly beg for tolerance, that we reclaim against this everlasting recurrence of absurd misrepresentations of our views: but it is because we want the true issue TO BE joined; because we want the two systems to be fairly put face to face, with the Prayer Book for the standard of appeal; because we wish above all things to have the question settled which party it is that must live by the tolerance of the other—whether those who hold or those who deny and denounce the plain meaning of the Prayer Book.

Why, then, has Dr. Stone made such an absurd caricature of the Tractarian system?

Is it wilfully done, with a view to embitter the pious prejudices of the ignorant among his own party? No: we are far from saying that. Besides, it would be shallow policy. Many an "Evangelical" has been converted to the true system of the Gospel by finding out, in the good Providence of God, that his credulity had been abused by his teachers in their representations of what they called the Romanism of the Tractarians.

It is from sheer incapacity. Dr. Stone has no insight into the system he assails. He does not appear to be enough of a theologian, nor to have enough of the proper cast and culture of intellect necessary, to enable him to get a true and clear perception of the systematic distinctions which the questions at issue involve. And so, taking into account likewise the moral stand-point he occupies, it is simply a thing impossible for him to do justice to the Tractarian system. To the eye of Puritanism the true doctrine of the Prayer Book does and must ever seem Romish. Clear-headed and fearless Evangelicals have seen and admitted that the plain meaning and intent of the Prayer Book is opposed to their system, and have renounced its authority and left the Church. We know of such, who have been clergymen. Others, less clear or less fearless, try to satisfy themselves by glossing and explaining away the plain language of the Prayer Book, and in a measure do satisfy themselves; though, after all, if they would confess it, the Prayer Book is full of things they dislike, things which they wish were out of the way, things which are shockingly calculated to comfort and defend the Tractarians against their assaults. For the first class of Evangelicals, we have no sentiments but pity, honor, and respect; for the latter, pity—and some other sentiments which it is not worth while to particularize.

But to give our readers a little more particular notion of the way the author misrepresents our faith.

Two great determining ideas, according to Dr. Stone, lie respectively at the bottom of the systems he brings into contrast: the one, SALVATION BY GRACE; the other, SALVATION BY WORKS. Of these, he says, the former is the grounding idea of the Evangelical system; the latter, of the Tractarian system. Now if Dr. Stone intends to put these two ideas into contradiction (as of course he does); and if he understands the terms in the sense in which he is bound for that reason to understand them; he means to say, that the Evangelical system makes man's salvation to be bestowed by God in the way of absolutely gratuitous favor which man can in no way deserve; and that, on the other hand, the Tractarian system teaches, that salvation is bestowed in the way of reward either wholly or partly deserved by man on account of the merit of his works.

Now of all false and shallow misrepresentations this is the falsest and shallowest. What Tractarian has ever laid down any such doctrine, or anything from which it could fairly be inferred? Not one but would repudiate it as the grossest falsification of his views. The idea of salvation by grace is the very primal idea of our system—lying at its very ground—lying there by the strictest necessity of the system, with a title to a place there which cannot be claimed for it in the system of Dr. Stone. Let us state our belief on this point: Nothing, nothing good in man; nothing, nothing good can man do, by NATURE. It is only as new-created in Christ Jesus by the Holy Ghost imparting to us a renewed nature, and, on that basis, inworking in our spirits and enabling us, that man can be good or do good. And the possibility of this renewed nature, and this power to goodness, lies in the absolute free grace of God the Father sending His Son and communicating the Holy Ghost. There is nothing in the nature of man (considered as fallen and corrupted, and apart from the idea of redemption and grace) from which any the least movement towards God could have a possible beginning: and so it must have its beginnng in God. It was out of pure love, or free grace, and not on account of any foreseen good use that man would make of it, that these gifts of grace are bestowed on mankind. And as to MERIT before God—considered as that on the ground of which God should grant salvation, either in provision and possibility, or in actual bestowment, there is none in all the universe but the merit of Christ. Man can never have a claim upon God in the way of merit of his own, even for the greatest measure of that "holiness and good works" for the which he is created anew in Christ Jesus, and unto which, on the basis of that new creation, he may, by concurring with the enabling power of the Holy Ghost, attain.

And so it may be seen how the idea of salvation by grace is, and must be, the primal idea in our system; not only as opposed to the idea of *merit* in man's works, but also as implying supernatural efficacies of the Holy Ghost, both in and upon our NATURE, and also in and with our SPIRIT and WILL—those faculties and affections of mind and heart, which, as *human*, are grounded in our *nature!* This is an idea of grace, too, far more real, deeper, fuller, than in the Pelagian Socinianizing scheme of Dr. Stone.

How comes it now that Dr. Stone should charge us with holding the merit of good works as in any way the ground of man's salvation—seeing that none of us admit it, and all of us deny it?

We can only suppose it must be, in the first place, from our writers saying so much concerning Good Works, as being that for which we were "created anew in Christ Jesus"—concerning their nature, qualities, varieties; works of devotion, self-denial, charity—concerning their necessity as *one* of the conditions (not grounds) of salvation, and equally requisite with repentance and faith, being indeed the active life of justifying faith, its *informing* principle, whereby alone justifying faith (faith working by loving action) is differenced from the merely *formal* faith of the evil spirits; whereby alone living faith is differenced from the dead corpse and carcass, whereof St. James speaks.—In the second place, from our writers dwelling so much on Good Works as that which God, for Christ's sake, is graciously pleased to accept and REWARD, provided they spring from true hearts animated by love to God and man; even to the cup of cold water lovingly given, or the houseless, sick, naked, and hungry, lovingly relieved—according as our Lord speaks, and according as our Prayer Book bids us pray God to "stir up the wills of His faithful (believing) people, that they, plenteously bringing forth the fruit of Good Works, may by Him be plenteously REWARDED THROUGH Jesus Christ our Lord." Good works are a "true and laudable service" rendered to God, as our Prayer Book instructs us. They might, in conformity with a not infrequent usage of our language, be spoken of as *meritorious*, meaning thereby only laudable, acceptable, rewardable, without implying, to any clear and candid mind, any theological error, or any unseemly arrogation of credit to man; for, as having their possibility, their origin, wholly in free redeeming grace through Christ, and as being the work of the Holy Ghost, they are in us, but not of us; ours, yet still more God's. To God belongs all the glory of them; and so the reward of them, as to us, is of grace and not of debt.

Now in an age when the dead Solifidianism of the Pseudo-Evangelical system so widely prevails, our writers have doubtless felt it needful to insist much on the necessity of Good Works, and naturally to treat of their acceptableness and gracious rewardableness. And if Dr. Stone cannot see how we can do this, and yet believe in salvation by grace, we can only say we are sorry for him. It is not our fault. Neither is it the fault of the Bible or the Prayer Book. Their assertion of the laudableness and rewardableness of Good Works (intrinsic and not sham laudableness and rewardableness, we suppose) is as express as ours, and their assertion of salvation by grace is no more express than ours. If he cannot see how the two things can be reconciled and held together in one and the same system, let him at least beware of charging the holders of the system with denying the one, because they hold to the other. Better let him charitably believe that we honestly hold both sides of a contradiction. As to the dilemma in which he will then be placed in regard to the Bible and Prayer Book, let him get along with that as best he may. It is his affair, not ours. His absurd ingenuity in explaining away will have much scope; but it is very great: and if it satisfies himself and his party, there can at present be no help for it.

As to Dr. Stone's own doctrine on grace, there is properly no grace in it. Beyond the mere notion that salvation is bestowed wholly in the way of gratuitous favor, and not as something due to man's merit, (which is of course correct) the term *grace* is with him for the most part a mere empty word, at any rate void of all determinate significance. It is impossible it should be otherwise with him. He shows no conception of the true doctrine on original sin and the corruption of man's nature. He has no idea of the distinction between Nature and Character. He constantly confounds Regeneration and Conversion—merging the former idea into the latter. Of course he has not, and cannot have, any just conception either of the Incarnation (except as a mere condition and historical antecedent to the sacrificial death on the cross), or of that supernatural work of the Holy Ghost upon our nature and in our spirit, which eminently constitutes the true and full idea of grace. His system, therefore, every sound theologian will see in a moment must be at bottom essentially Pelagian and Socinian. That it is so, is palpably evident throughout his whole vapid and shallow account of the way in which the Pseudo-Evangelical system seeks to bring the sinner to Christ. Ignoring the fact that man's corrupted *nature* must needs first be renewed in a purely supernatural way, his system goes about to restore the individual sinner to a *character* of holiness by a set of merely *morally influential* means—and those addressed to faculties and affections of soul active only on the basis and in the sphere of unrenewed nature. With a charming ingenuousness, though in palpable contradiction to the plain words of the Prayer Book, he admits that his system "practically regards effectual regeneration as, in all cases, a work subsequent to the outward washing [of Baptism]; an effect to be sought for in all cases alike by the use of further and appointed means." These means come all at bottom to one and the same essential thing—TRUTH presented to the mind, that is to say, facts, doctrines, considerations, motives, that is to say again, something acting in a perfectly comprehensible and natural way. It alters not the essence of the case to say that the efficacy of the Holy Ghost in presenting or impressing truth is supernatural: for the truth thus impressed, and by which the result is to be produced, is an instrumentality that acts, and can act, only in a moral and not in a supernatural way. And so Dr. Stone takes the passage of Holy Scripture which speaks of those, who, being by natural generation "born of the corruptible seed" of the first Adam, are "born again of the incorruptible seed of the Word of God," as if this Word of God were not the Second Adam, the "Word made Flesh," but merely the body of truth, doctrines, facts, etc., contained in the Bible!!

Now, we take it, that the powers and faculties of the soul are not merely a bundle of active principles without any substratum, any basis; but attributes of a substance, a spiritual substance. That is man's nature. We take it, too, that sound theology declares that, back of any practical direction which the powers and faculties may take when they come to the stage of development, there is a "fault and corruption" in the very "nature of every man" (Art. IX). For denying this, Pelagius was condemned as a heretic. Dr. Stone cannot deny it without being a Pelagian.

Now in the matter of human salvation, either there is a change in this corrupted nature of man, as well as a change in the direction of its activities; or, there is not. If there be, can any presentation or impression of truth reach the case? That there is a necessity for such a change of nature, we take it, is sound theology. We call it Regeneration, and say it is wrought exclusively by the supernatural efficacy of the Holy Ghost. To talk of it as being wrought in a moral way by the instrumentality of truth, however vividly or supernaturally impressed, is as absurd as to talk of natural generation effected in the same way.

But if there be not any such change in man's nature,—which is the Socinian doctrine; if Regeneration be taken, as Dr. Stone takes it, to mean only Conversion—a change in the direction of the activities of the soul from sin to God, after men have come to moral consciousness and actual sin; then we say the whole system of means on which Dr. Stone relies could never effect it. All the moral presentations in the universe could never effect it. To secure a holy *character* in a corrupted *nature*, without first imparting some divine medicament to the nature itself, is the problem of making the paralytic run by preaching to him—a problem which Almighty God has not thought fit to attempt with any resources of divine persuasiveness. The dead in sin must first be *quickened*, made alive, by the communication of the principle of a divine life, before the influences of divine truth, however impressed, will avail to make them run in the way of God's commandments. A mere galvanic spasm is the utmost effect they can produce. Granted a new divine principle imparted to the nature of man, by an efficacy lying back of its activities; granted Regeneration to God, FROM Christ, BY the Holy Ghost, to come in upon the ground of the corrupted nature derived from the first Adam; and then the influences of Divine Truth, impressed by the Divine Spirit, might conceivably prevail against the influences of the world, the flesh, and the devil—*might* prevail (for it would still rest with the sinner to improve the gift of God), and *will* prevail, if the sinner concur with the drawings of divine truth, *and* with those continued supernatural gifts of grace which we hold, but which, so far as we can see, are ignored by Dr. Stone, by his resolving them all into moral influences. We believe, as really as Dr. Stone, in the influences of divine truth divinely impressed; but we believe that is not the only kind of influence exerted in the conversion and sanctification of man. Besides the regenerating efficacy of the Holy Ghost, we believe there is an indwelling, enlightening, strengthening efficacy of the Holy Ghost, distinct from, though connected with, the moral influences of divine truth: in short, *grace* in its true full sense; without which, MEANS of grace, whether word or sacraments, or any other conceivable means of affecting the mind and heart of man, would be of no avail. And—let this be noted—it is only because there are Divine Powers of the new Kingdom of God really at work in our race, other and higher than Dr. Stone's system knows of, that the moral influences of Divine Truth have had any good effect. If men have been sanctified and saved within the sphere of his system, and under the preaching of the word and the administration of the sacraments according to his system (and we doubt it not), the glory of it belongs not to his system. It has come to pass in spite of it. It has come to pass because men have been regenerated to a new divine principle of life in their nature, and upheld and strengthened in the unfolding and perfectioning of that life, by divine powers and modes of efficacy denied or ignored by Dr. Stone—divine powers, not depending (God be thanked) upon man's recognition of them: in short, it has come to pass (blessed be God) because Dr. Stone's system is FALSE. Men may (it is a fearful thought) understand the true system of the Gospel, and be made partakers of all its divine powers, and yet become lost apostates; and on the other hand, men may be ignorant of it—to the whole extent of the Evangelical system—may deny it, or think they deny it, and even regard it as an awful thing, and yet be saved and made eternally blessed, because it *is* the true system of the Gospel. Dr. Stone himself, we trust, is enjoying infinite advantages from it, though he denounces it under the name of Tractarianism.

C. S. H.

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Greek Testaments.—Among the numerous editions of the Greek Testament now in print, we have found it no trifling matter to make a satisfactory choice. It is indeed a rather formidable undertaking; more so, probably, than one would be apt to suppose, till one goes about it. For ourselves, we confess something of a predilection for Dr. Burton's edition, which was first put forth in 1831, and went to a second edition in 1848. Dr. Burton was a man of abundant learning, and generally of a cool and sober judgment; but he had some crotchets, and especially he seems to have been somewhat possessed or bewitched on the subject of Gnosticism; which bewitchment causes him, on many occasions, to find references to that heresy, or rather bundle of heresies, where it is very doubtful whether any such references were intended. The consequence is, that opposition to Gnosticism runs through his otherwise excellent notes too much as a sort of one-idea, and often thrusts itself in the reader's face as an impertinence, and to his no small annoyance. It is not unlikely that the learned author was carried into this excess by the strong and evident tendencies to rationalism, which he could not but see at work about him. The same crotchet disfigures in some measure his *Ecclesiastical History*, which is otherwise in many respects an excellent book, and one which, notwithstanding this defect, we would not willingly be without.

Dr. Burton's Greek Testament was avowedly designed to be "useful in the upper classes of Schools, to the younger members of our Universities, and to the candidates for Holy Orders." Such was the use for which we originally bought it, and in which we have since learnt to prize it. It has never, we believe, been republished in this country. But we have lately, by good hap, fallen in with an edition published by the Harpers in 1852, and edited by the Rev. J. A. Spencer, D. D., which seems to us all that need be desired for the use and purpose in question. So far as we have had opportunity of judgment, it evinces careful and accurate scholarship, uniform good taste, and firm self-possession of mind. The five historical books are annotated rather more fully than in Dr. Burton's edition: but the notes are clear, pithy, apt, and precise; seldom saying any too much, or saying anything at all impertinent. Indeed the only point that has struck as anywise objectionable is a slight overaptness to be praising the Bible,—a practice savoring so much of patronage of God's Word, that we prefer to see it left entirely to the American Bible Society and the Hon. Luther Bradish, who are careful to let pass no opportunity of acting as attorneys and advocates in the cause of Holy Writ, thus treating the Bible as their very honorable and honored client. One would be apt to suspect them of a systematic design to lay the Scriptures under special obligations to themselves, from the pains they take to have them well endorsed, and to sound aloud their praises whenever they find an audience furnished with "itching ears."

However, there is hardly enough of this fault in Dr. Spencer's Greek Testament to make it worth the while to say so much on the subject. And we confess that this forward and irreverent attorneyship and patronage of the Scriptures has sometimes inspired us with so much of disgust that we can scarce avoid speaking of it impertinently. Dr. Spencer's edition is just the one that we should have pitched upon, had it been at hand when we tied up with Dr. Burton's. And the two are not so different but that they will stand smoothly together, nor yet are they so much alike but that each will add materially to the other, so that we are glad enough to have both. The workmanship shows the workman to be a very competent and judicious instructor in that most important part of a sound and thorough theoligcal training and furnishing.

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Columbia College.—The following paragraph from the *Albany Argus* has been sent us by a good man and true. We have not seen the article in the *Albany Register*, to which it was intended as a reply; but we have seen and heard divers things of late touching the election of a new professor in Columbia College. Now we take it that the Trustees of the Institution have a right to vote as they judge best, in such cases, without giving their reasons for it, and without being held to answer for the same, by the Press, or by any other self-constituted authority. At all events, it will be time enough to question and quarrel with their reasons, when they shall have assigned them. We are not aware that they have yet assigned any: on the contrary, it appears that, from some circumstances of the case, certain imaginary reasons are attributed to them, and then those imaginations made a ground of war against them. We doubt not that the Trustees of Columbia College know their own business; and that, as they have a mind to do what they believe to be right, so they will not be badgered into doing what they believe to be wrong. Why cannot they who have no business in the matter, be content to mind their own business? If the choosing of a professor lies with the Board of Trustees, why should others usurp the office of choosing for them, or of dictating whom they shall choose? And until they have alleged the reasons of their action, who knows but those reasons may be good ones, or who has any right to assume them to be bad? From the paragraph in hand, it would seem that Columbia College is charged with being an "Episcopalian Institution." Is this a crime? Is it a matter that anybody was ignorant of? What are these impertinent busy-bodies going to do about it? Do they propose to look the fact out of countenance? Has not Columbia College as good a right to be Episcopalian, as Yale and Harvard have to be Congregational? People might as well charge the city of Albany with lying in the State of New York. To which it might be a sufficient reply, that everybody knows Albany is in the State of New York, and that Albany has a perfect right to be in the State of New York.

To the Editor of the Albany Daily State Register:

Sir: The tone of your article on Monday, in relation to Columbia College and Trinity Church, which did not escape the notice of right-minded persons in this community, forbids my doing more than offering a correction of one or two of your errors in regard to facts. The opposition to Professor Gibbs was not *"sectarian."* It did not proceed from the College as an "Episcopalian" institution. It did not even orginate with the Episcopalians in that Board—although many of them very properly united in that opposition. The Rev. Dr. Spring, a Presbyterian, the Rev. Dr. Knox, of the Dutch Church, and I believe every clergyman in the Board, of whatever denomination, opposed it. It may seem strange to the editors of the *Tribune* and of the *Register*, that the appointment of a gentleman as Professor of Chemistry in Columbia College, should be opposed on the ground of his being a Unitarian, but I much doubt whether it will appear unreasonable in the eyes of the Christian parents of the State. For Professor Gibbs personally, I feel great respect and even regard, but I think, as many other people think, that there are some sacred and fundamental truths which may be maintained and protected, and some safeguards which may be thrown around the youth of a college, without incurring the guilt, whatever it be, of sectarianism. As for the rest, Columbia College is no more an Episcopalian institution, than Union College is Presbyterian; and the appeal to popular prejudice against Trinity Church, is based upon a pure fiction. Your obedient servant,

Truth and Justice.

THOUGHTS ON CURRENT EVENTS.

Sir Robert Harry Inglis, who, for a quarter of a century, and in nine Parliaments, has represented the University of Oxford, in the House of Commons, has formally announced his intention of retiring. That intention he has probably, ere this, carried into effect. Sir Robert is in the sixty-eighth year of his age, more than respectable in point of talent, entirely unexceptionable in the points of honor and morals, and undoubtedly pious, although after a somewhat antiquated model. He is altogether a fine specimen of the old-fashioned English gentleman, and the old-fashioned Tory High Churchman. Both characters imply more inflexibility of principle, than is compatible with an extremely amiable disposition; but Sir Robert is said to be, not only a courteous, but an amiable, man. Such a character is worthy of all honor, but not well adapted to the present state of the world.

What we have said implies that Sir Robert was a conservative of that class who are so for the sake of conservatism. Holding the doctrines of the Church, and valuing her for them, he nevertheless values her scarcely less because she is the Establishment; a part of that venerable constitution of Church and State, which Englishmen all profess to love and revere, sometimes without knowing what it is that they mean. To Sir Robert Inglis it was, the precise state of things which he found when he entered life, a state now passed away without hope of return. It is probable that he is incapable of conceiving the idea of an independent Church, resting exclusively upon her Divine commission; although we have no doubt that he recognizes the reality of that commission.

It was his lot to see many changes, all of which he opposed conscientiously, and some wisely. The consequence was, that he hated and feared all movements, and not least the great Ecclesiastical movement, which is the complement of the others, and rendered necessary by their existence, and the great theological movement which was its harbinger. But the Church of England never had a firmer champion of her temporal interests. He retires with the respect of all parties, and it is universally admitted that, although his views were not in unison with those of the age, and he could neither carry nor defeat any measure, he exercised a great and beneficial influence in the councils of the nation.

The assigned reasons for his retirement are, advanced age and failing health, which will render him unequal to the duties of the coming, now present, session. These will, in the case of the representatives of the universities, be much enhanced by the expected proposals for University Reform. He would have been obliged to take a larger share of this labor, because his colleague, Mr. Gladstone, being a member of the administration, would naturally be more employed about the affairs of the nation, than those of the University, and be fettered by the necessity of not opposing in the House, what had been agreed upon in the Cabinet. But it is supposed that an unwillingness to acquiesce in any change in the organization of the University, while it is plainly impossible to resist the demand for reform, or to control it without yielding something, is also an influential motive.

Sir William Heathcote, a gentleman who was prominent at Oxford on occasion of the visit of our Bishops, probably not the less because he is, as we believe, a distant relation of Bishop De Lancey, will probably be his successor. The fact that Sir William has been the chairman of Mr. Gladstone's election committee, on occasion of three contested elections, sufficiently marks his position, both ecclesiastically and politically. Yet he is said to be ecclesiastically less progressive, and politically more conservative, than that gentleman. Although he has been a good deal in Parliament, he has not sat of late years, and consequently has not joined in the measures, by which Mr. Gladstone has given offense to a certain portion of the High Church party. These circumstances, it is hoped, will prevent any High Church opposition. The Low Church party have been speaking of Lord Robert Cecil, a promising young nobleman, as their candidate; but at our last advices, it was doubtful whether he would agree to stand.

The subject of University reform is one of pressing importance, and there is no question that, both in Oxford and Cambridge, changes are necessary, and will be made. We have already taken occasion to speak of Oxford. At Cambridge, there seems less unwillingness to change than in the sister university, as well as more internal power of change. The first great evil in both is, the constitution of the body, which, having the exclusive power of originating legislative acts, is virtually the goverment of the university. At Cambridge, this body is called the *Caput*. Unanimous consent is required to its action. It consists of the Chancellor, or Vice Chancellor, one Doctor of each of the three faculties, and two Masters of Arts. It is proposed to continue this body for the purpose of granting degrees, and to transfer its power in other matters to a council to be elected annually, and composed of the Heads of Houses, three Professors, one Doctor of each of the three faculties, and six Masters of Arts, of whom three are to be of less than five years' standing.

It would seem that, in this age of light and progress, there can be nothing so absurd or so antiquated, that somebody is not ready to dig it out of the rubbish in which it has been deservedly buried, and hold it up as an object of worship. The German Romanists are falling back on the Hildebrandine doctrines of the relations between Church and State; and the Scottish Free Churchmen on the Solemn League and Covenant. We find the following strange morsel in the *Evening Journal* of the 16th of January:

> At a meeting of the Free Presbytery of Arbroath, held on the 4th inst., Mr. Hislop, of Arbroath, proposed the following "overture" or address to the General Assembly of the Free Church:
>
> Whereas God has visibly a controversy with this nation; and whereas there is reason to believe that, in addition to the many other heinous sins that have provoked His displeasure, one grand reason of that controversy is the flagrant breach and long-continued neglect of covenants solemnly entered into both by Church and nation, and still binding upon posterity—it is humbly overtured to the venerable the General Assembly to take the subject of these solemn deeds into their earnest consideration, that, if they shall find the principle of the permanent obligation of these covenants well founded, the great guilt both of the nation and Church may be

penitently acknowledged, the wrath of God may be humbly deprecated, a clear and pointed testimony may be borne against all the breaches of these covenants, especially as regards the national countenance and supports of the abjured prelacy, as well as Popery and Erastianism; and further, that such steps may be taken as to the Assembly's wisdom may seem meet for bringing all ranks and classes back again to their allegiance to the Most High, that God being nationally honored and acknowledged, may be pleased to return to us as in the days of old, and that glory may again dwell in our land.

The speech in which this overture was proposed, was no less startling and extravagant than the overture itself.

Mr. Sandison, of Arbroath, who supported the overture, said—

> The ill-reformed and prelatic Church of England has thrown her withering shadow over us, and the influences which have come across the Border have been blighting and baneful. To these, both directly and indirectly, we owe the moderatism of the last century, and the disruption of this. And these, and whatever other injurious consequences may flow in upon Scotland from the predominating influences of English Church principles in the councils of the nation, may be viewed as penalties we are justly subjected to, for disregarding that provision in the Solemn League and Covenant which bound the three nations to seek the reformation of the Church of England.

Ultimately, your readers will be surprised to learn, this overture was adopted by a majority of 10 to 3.

The charges against Prince Albert seem like to come to nothing. The report owed much of the credit which it received, to the bold assertion that Mr. Roebuck, a radical member of Parliament, was determined to bring the matter before the House of Commons. Mr. Roebuck has published a letter, in which he says that he never had any such intention, and that he knows of no evidence which would justify any member of the House in such a step. It is not probable, that those who got up the story know more of the secrets of the Cabinet, than of the intentions of Mr. Roebuck.

War exists, although undeclared, between England and France on one side, and Russia on the other. The allied fleets have entered the Black Sea, convoying ten thousand Turkish troops for the army in Asia. The Emperor of Russia has been notified, that the object of their entering that sea is to protect the Turks both by land and water. This is a formal act of war; and it is not to be wondered at, that the Czar refuses to have anything more to do with negotiation. Yet he is still disposed for delay, and is represented, almost ludicrously, as inquiring what is the meaning of the movement. It seems clear, that war and revolution are about to devastate Europe. But we know that these evils, great as they are, may, and will, be overruled for good.

It is now some months since we suggested, in the *Register*, the adoption of the principle of an open competition for clerkships in the public departments, so that they might be given to those who, on examination, were found best qualified. We see that a similar plan has been proposed in England, and, if we do not misunderstand the writer from whom we derive the information, by some public authority, which gives the proposal a chance of success. Patronage is the great disease of the American government. If we had among us some statesmen, in lieu of our army of office-seekers, some rational means would be devised to mitigate so intolerable an evil.

In our own country, the public mind, at least among politicians, is much occupied by Mr. Douglas' bill for organizing the Nebraska and Kansas territories. It derives its interest from its abrogation of the compromise of 1820, as to the extent to which slavery should be tolerated in the then possessions of the United States, beyond their original limits. The bill seems to be pressed simply for the purpose of excitement, and its opponents have fallen into the trap of its framers by opposing it, unless, as is not impossible, their object also is excitement. The compromise which it is proposed to abolish, prohibited slavery in these territories; and it is now intended to refer to the people who may hereafter settle there, for there are very few there now, the decision of the question whether it shall exist or not. The question will ultimately be decided by climate and productions, and by the opinions of the early settlers, and will most probably be against slavery. The principle of Mr. Douglas' bill, apart from the fact that it involves the breach of a solemn compact, seems to us to be the true one, and not, in its present application, like to promote the extension of slavery. But as it is a violation of a compact, it excites jealousy, and so serves the purpose of those who desire a cry to promote, or oppose, the pretensions of Mr. Douglas to the Presidency.

Slavery, like everything else, is regarded by the unprincipled office-hunters, who are contending for the government of this nation, only as it may be made to promote their individual interests. They look at it politically, that is, as it affects the distribution of offices. Politics has acquired among us a new meaning. It does not signify the science of government, but the art of corruption by the distribution of offices. The time is not far distant when the American government will exist only for the distribution of patronage. The extension of slavery in the northern parts of the country would be a benefit to the negroes, because it would thin their numbers to the south, and they are best treated where their numbers are smallest. The policy, therefore, of the philanthropists would have been to pass Mr. Douglas' bill, overlooking the breach of faith.

Moreover, the late compromise had worked off its evil, and was going to work good. The hard cases under the fugitive slave law had all taken place, and men's minds were settling down into a quiet, which must sooner or later have led to the abolition of slavery. For the majority of voters in the South are not slaveholders, and the feelings of human nature, both bad and good, would array them in favor, first, of the mitigation, and then of the abolition, of slavery, if the slaveholders had not the lever of State pride to move them. Besides, when the slaveholders ceased to be reproached with slavery as a crime, they would, at least in the Northernmost of the slaveholding States, discover that it was an inconvenience. But the publication of "Uncle Tom's Cabin," and of the host of libels on both sides, which the success of that work has produced has inflamed the passions of men; and the office-seekers, with Mr. Douglas at their head, have now brought back the slavery question into the region of politics.

In our statistics of last week, we were led into an error by too closely following our authority. We stated that one per cent. on the population of England and Wales, the proportion to be provided with church accommodation, supposing the distribution to be equal, amounted to 1,644,734 souls. This was accurately transcribed from the English paper, where also the proper inference was drawn, that they would fill 2,000 churches of 800 sittings each. But the number mentioned is not one but ten per cent. of the population. The one per cent. could be accommodated in 206 churches; about the number which the present Bishop of London has consecrated. If that were all, we might hope in a few years to see the deficiency supplied. But the great difficulty lies in the inequality of the distribution, which leaves large deficiencies in some places and a surplus in others.

This may be illustrated, by supposing that the deficiency in London is the same as the average of all the large cities; that is, twenty-five sittings for every hundred souls of the whole population. That of London being 2,000,000, there is required accommodation for 500,000 persons, who would fill 625 churches of 800 sittings each. H. D. E.

Baltimore, Feb. 11, 1854.

THE CHURCH AT HOME.

New York.—The Rev. Dr. Van Kleeck, of St. Paul's church, Troy, preached his valedictory to his parish last Sunday the 5th inst., to enter upon his new office as General Agent of the Board of Domestic Missions. From a brief abstract of the sermon, given in the *Troy Daily Times*, it appears that Dr. Van Kleeck has been Rector of St. Paul's, sixteen years, during which time he has solemnized 267 marriages, baptized 867 persons, averaging 54 a year, and buried 507, of whom 188 were communicants. The number of persons confirmed in the parish during the same period, is 382, which is an average of 24 each year. The present number of communicants is 300, which is nearly 100 more than it was 16 years ago. The church has also been renovated and beautified, so that, all together, he leaves not only a good example of success, but an encouraging state of things, for his successor. Not the least valuable part of his work has been the establishment of a parish school, which has grown from small beginnings to such a pitch of usefulness as to have received several legacies, one of them being the sum of $4,000, bequeathed by the late William Bradley. The *Times* states that on Monday, several gentlemen of the parish presented Dr. Van Kleeck with the handsome sum of $1,000 as a token of their esteem and confidence. The *Times* also publishes the following correspondence, the first letter bearing the signatures of 69 gentlemen of the city:

Troy, Feb. 1, 1854.

To the Rev. Dr. Van Kleeck:

Rev. and Dear Sir: Permit us to express the deep interest and sincere regret with which we learn through an announcement recently made to the people of your charge, that your residence in this city is to terminate in a few days.

Though not members of your own communion, we have long been more or less associated with you in the interchange of social courtesies, and Christian charities. We have often met you on the broad platform upon which Men labor together, to alleviate the sufferings of the race, and have reverenced the spirit of Philanthropy with which, regardless of all distinctions of name, class, or denomination, you have borne the consolations of Religion to every sorrowing heart within the sphere of your influence.

We esteem your departure as a public loss, removing as it does, your amiable and accomplished family from Troy, and withdrawing from the Pulpit, from pastoral visitation, from accustomed intercourse of social life, the benign, salutary, elevating influence which your character and conduct have for many years exerted amongst us.

We shall long remember you as a model of the Christian Gentleman and the Christian Pastor, such as it would well befit, not the Clergy of one denomination only, but of all to admire and imitate. With our best wishes for your health, happiness, and prolonged influence in your new sphere of labor, we are, dear Sir, respectfully and truly, your friends.

Troy, Feb. 2, 1854.

To Benjamin Marshall, and James Van Schoonhoven, Esqs.:

Gentlemen: I have received through you, with deep sensibility, an address signed by many of my friends and neighbors, with whom I have been in habits of friendly and social intercourse, and whom it has been my privilege to meet for years, in varied scenes of sorrow and of joy. The warm, kind terms of that address, too strong, too partial, I appreciate, and receive, as from the true sincerity of friends, and I shall ever cherish in grateful remembrance, this unexpected, and I may say, unusual token of your confidence and love. It has been my aim and pleasure, while pursuing the even tenor of my way, and never compromising my principles and course, to respect the honest consistency of others, and to meet in courtesy, and kindness, my friends and neighbors of every Christian name.

I see among the names connected with your own, men venerable for their age, and respected for their worth and piety. To have received from such men, such a tribute, will be for me and mine, one of the happiest, and most cherished incidents of my ministerial life. That in the sad and fearful changes Troy has known, in the departure of so many of her good, tried, and venerable fathers and founders, some are left to venerate their memory, and to walk in their steps, is matter for devout thanksgiving. That the ancient landmarks may not be too soon, too suddenly removed, and that solid worth, tried integrity, and humble piety, may still be your bulwark and shield, is my sincere desire and earnest prayer.

That every blessing, temporal and spiritual, may descend on you and all united with you, in this kind and grateful tribute, and thanking you for the very kind manner in which you have communicated the address to me, I am ever, gentlemen, with high respect, and heartfelt gratitude, your friend and servant in the Gospel.

R. B. VAN KLEECK.

Connecticut.—On Sunday morning, the 29th ult., St. James' church, Birmingham, which has been much enlarged and improved, was reopened with suitable services by Bishop Williams, who preached the Sermon on the occasion. Eight thousand dollars have been expended upon the alterations, by which the church has gained additional length of 19 feet, and a stone tower 85 feet high. The whole interior has been renewed, and the church is now one of the most beautiful and attractive of country churches. Besides this the Parish have built a Rectory, the cost of which, $2,300, has been assumed by the ladies of the parish.

In the afternoon of the same day, the Bishop visited Christ church, Ansonia, preached, and confirmed fourteen persons, to whom he also delivered an address. In the evening he preached at Seymour, and confirmed a sick person.

Rhode Island.—Not long since we mentioned a project for erecting a new church in Newport, for the benefit, mainly, of the operatives in the factories. We are glad to learn that the movement has been so prosperous as to place its success almost beyond question. A lot has been purchased for the building, and only $2,000 is needed to complete the fund necessary for the erection of a substantial church, that will seat 600 persons. The mission is in the hands of the Rev. K. J. Stewart.

Pennsylvania.—A very interesting meeting in behalf of the *Diocesan Church Missionary Society*, was held on Thursday evening, the 2d inst., in the church of the Advent. The Rev. Dr. Howe alluded to the necessity which existed for the formation of this Society, and to the cheering prospects before it. The Rev. Mr. Wiley spoke of the importance of our sending forth our Church in her true character, and the Rev. Dr. Newton followed in an effective appeal to the congregation, to bestow upon this Society its means, its sympathies, and its prayers. The addresses were listened to with marked interest, and after a collection was made, the rector of the church concluded the services. We trust that meetings of this kind will be generally held in our churches. They cannot fail of exciting a deep interest in the welfare of the important Christian institution, recently established in this diocese.—*Recorder*.

Maryland.—Mount Calvary church, Baltimore, whose rector, the Rev. Alfred A. Miller, was forced, by ill-health, to resign his charge, has been since temporarily supplied by Bishop Whittingham. The Vestry have now, we learn, called Bishop Southgate, of the church of the Advent, Boston, to the vacant rectorship.

Tennessee.—The Rt. Rev. Bishop Otey, having changed his residence from Columbia to Memphis, requests that his letters and papers may be directed accordingly.

THE CHURCH ABROAD.

England.—The Bishop of London has consecrated the new church of St. Andrew's, Islington.——Also a new church at Northwood, Ruislip.——A new and capacious church has been built by a gentleman named Cubitt, on the southeast extremity of the Isle of Dogs.

A dispute of rather unseemly character has transpired in the papers between the Bishop and the Dean and Chapter of Manchester, originating in the imputation of falsehood cast by the Bishop on the answers of the Capitular body to the inquiries of the Cathedral Commissioners. The quarrel has run so high that the Bishop's name has been omitted from the bidding prayer in the Cathedral.

The following has been published in reference to the recent appeal of two of the minor canons of St. Paul's Cathedral, made to the Bishop of London, for inquiry into certain alleged grievances:

> We, the undersigned, minor canons of the Cathedral Church of St. Paul, London, deem it to be our duty, and an act of justice to the Dean and Chapter, thus publicly to express our entire disapprobation of the course recently pursued by two of our brethern, the Rev. R. C. Packman and the Rev. James Lupton, in the appeal which they have made to the Right Rev. the Lord Bishop of London, as Visitor of the said Cathedral church.
>
> We consider that appeal to have been uncalled for and unnecessary.
>
> We lament that any obloquy should have been so undeservedly cast upon the rulers of our Cathedral church; and as individual members of our college, we make this declaration, lest we should be unjustly implicated as having tacitly consented to their proceedings.
>
> J. T. Bennett, M. A., Sub-Dean.
> W. J. Hall, M.A., Senior Cardinal.
> C. Packe, M.A., Junior Cardinal.
> W. Calvert, M.A.
> J. H. Coward, M.A.
> J. W. Vivian, D.D.
> W. C. F. Webber, M.A.
> J. V. Povah, M.A.
>
> St. Paul's Cathedral, Jan. 20, 1854.

Ireland.—The Irish Archbishops, not content with a course of severe and unwarrantable proscription to testify their hostility to the Gobat Protest Movement, appear to have established a newspaper organ for the amplification and discussion of this and other favorite subjects. The print that has blushed out bearing the shields of the two remaining Metropolitans of Ireland, is styled *The Irish Church Journal*. It is a monthly, and issued avowedly under the editorship of the Dublin Primate's Chaplain, and its first number is devoted to the discussion of the two subjects of especial interest to that Prelate, the National Board, and the Jerusalem Bishopric. The *Guardian* charges it with the grossest literary dishonesty in the discussion of the latter subject, by giving the date of the amended and authentic Memorial, among other documents, in its caption, and in the article itself quoting the original draft, and heaping its abuse upon the offensive expressions afterwards expurged, and which do not appear in the authentic Memorial. This mode of bringing odium upon the vexed subject, has given a more serious aspect to the matter in Ireland, and cannot fail to recoil with mortifying effect upon its authors, besides proving the essential weakness of a cause that is driven to such expedients for support.

Mr. Williams of St. Columba's College, has published a card, correcting the statement, that the alternative of his own, or the Archbishop of Armagh's withdrawal from all connection with the College, was presented to him. This removes much responsibility from his action in the matter.

The Archbishop of Dublin has issued an address to the people of Dublin, remonstrating against the disorderly practice prevalent in the Dublin churches, of arriving after the commencement of the service, to the disturbance of the congregation, and the desecration of Divine worship.

The Dean of St. Patrick's held his annual visitation on the charter day at St. Patrick's Cathedral. There was a full attendance of the dignitaries, prebendaries, and all other members of the Cathedral. The Dean delivered a brief but excellent charge, in which he congratulated the members upon the duties of their several offices having been duly performed during the last year. He regretted the unfinished state in which the Cathedral still remained, though he acknowledged the very liberal contribution of £100 from his Excellency the Lord Lieutenant. He stated that it would require a sum of £200 to put the organ in repair. The instrument was presented by Queen Anne to Dean Swift, and had latterly, for want of funds, been allowed to get greatly out of order.

Scotland.—The energetic Bishop of Moray continues to press forward his cathedral scheme with eminent success; an acre of ground, in an excellent and commanding position, has been presented as the site of the new Cathedral of Inverness, and although some time may elapse before the material structure is completed, the system will very soon, it is to be hoped, be in complete operation.

The first congregation which has been established for many years in the ancient diocese of Galloway is about to be organized in Castle Douglas. It is sad to think that the diocese of St. Ninian should for so long have existed only in name.

It is said that the diocese of the Isles is about to be separated from that of Argyll, and that the Bishop of the Isles will be the Provost of the College of the Holy Spirit at Cumbrae; no arrangement could be more fitting and admirable in every respect; and it is to be hoped that nothing will occur to interrupt its completion. The proposed resuscitation of that ancient diocese very forcibly and painfully reminds us that even the names of two important dioceses have perished to the Church; we have not even a titular Bishop of Caithness or Orkney.

An association of schoolmasters of the Scottish Episcopal Church is about to be organized; a meeting of those interested in the project has been called for Saturday, the 25th proximo, and I have no doubt that the proposition will meet with ample support. The progress which has been made within the last twelvemonth by the Church in the planting of schools is most wonderful. When the present Government inspector was appointed in 1852, there were only about sixty schools in connection with the Church; in the year 1853 the inspector visited seventy-one schools, and about ninety are now in existence, while from twelve to twenty more are on the point of being established.

Canada.—The Convention of the Diocese of Quebec met, according to the order of the Bishop, on the 12th ult., at Quebec. The following account of its proceedings we condense from a report given in the *Quebec Mercury*.

The Lord Bishop took the chair at 10 o'clock A. M., and opened the proceedings of the Assembly with prayer. After some preliminary business, the Bishop, in a short speech, set forth the reasons why he had called this meeting together; and hoped the consultations on which they were now about to enter, would be such, under the Divine blessing, as to promote the advancement of Christ's kingdom on earth.

The first Resolution was then moved by the Rev. S. S. Wood, M. A., and seconded by the Hon. W. Sheppard. It proposed to petition the Queen and the two Houses of Parliament for such an enactment as should legalize the holding of Diocesan and Provincial Synods in the British Colonies, so far as to permit their assembling and adopting such Rules and Canons as they may think proper, not being repugnant to the laws of the Colonial Governments or the Articles and Liturgy of the English Church. The Resolution aroused much discussion, in the course of which several amendments were proposed. It was finally adopted in the following shape:

1.—That a Petition be presented to Her Majesty, the Queen, and the two Houses of Parliament, praying for the passage of such a measure as shall remove all doubts as to the legality of the holding of Diocesan and Provincial Synods, in the Colonies of the British Empire, and shall leave it to the respective Synods to adopt such Rules and Canons as they may think proper, provided that the same be not repugnant to the laws of the Colonial Legislatures, or the Articles and Liturgy of the United Church of England and Ireland.

The Rev. L. Doolittle proposed, and Mr. Rockingham seconded the next resolution:

2.—That a Petition be presented to the Provincial Legislature, praying for the passage of a Bill to give legal effect to the action of such Synods, so far as the Members of the Church of England in this Province are concerned: and

That the Diocesan Assemblies in the Dioceses of Montreal and Toronto be requested to concur in this Petition.

This resolution was, after some debate, put and carried.

The Rev. Mr. Balfour, in a speech of considerable length, proposed the third of the printed resolutions, which was seconded by H. N. Jones Esq., and unanimously carried:

3.—That the secularization of the Clergy Reserves would be an act of gross injustice.

The Rev. E. C. Parkin moved, and Mr. Armstrong seconded the fourth of the printed resolutions, which, after being slightly amended, was adopted as follows:

4.—That whereas the present Common School Law confers exclusive privileges upon one religious body, acting singly or unitedly, it is but just that all should be placed upon an equal footing:

That such alterations therefore are needed in the existing Law, as will both enable the Church of England, or any other religious body, to form Schools, where it is so desired, similar to those which are now recognized as "Dissentient," and also exempt Protestants from the payment of taxes for Education, where they do not in any measure benefit by those taxes.

Resolution fifth on the printed list was moved by the Rev. Dr. Fallon, and seconded by Lieut. Col. Wolff, which, after having been discussed and amended to read as follows, was so adopted.

5.—That the Church of England in this Province labors under a heavy grievance in being practically debarred from the right of issuing Marriage Licenses by its own Bishops to its own people, while the privilege is enjoyed in full by the corresponding authorities of the Church of Rome:

That there are evils resulting from the Laws respecting Marriage in this Province, which cry aloud for immediate relief and remedy.

The Rev. Dr. Mackie moved, and Mr. H. Reynolds seconded the next resolution—which was carried:

6.—That a Petition embodying the complaints set forth in the above resolutions, and praying for relief, be presented to the Provincial Legislature at its next Session; and

That the Diocesan Assemblies in the Dioceses of Montreal and Toronto be requested to concur in this Petition.

It was then moved by the Hon. W. Sheppard, seconded the Rev. Official Mackie, D. D., and resolved:

That the Lord Bishop and Secretaries of this meeting be a Committee, with power to add to their numbers, to draft the petitions to the Imperial and Provincial Legislatures in conformity with the foregoing resolutions; and that the Lord Bishop be hereby authorized to sign and transmit the same on behalf of this meeting.

Mr. Scott moved, and it was seconded by the Rev. Dr. Adamson, and passed:

That the Committee be appointed to consider the objections against those persons attending as Delegates, whose election has been questioned, be now discharged.

The Bishop being then, on motion, desired to vacate the Chair, it was taken by the Rev. S. S. Wood, and the Convention Resolved that its "cordial thanks be given to the Bishop for his able and dignified conduct, while presiding on this occasion."

The Bishop then, after a few remarks, dissmissed the Assembly with a benediction.

Africa.—We copy from the *Recorder* the following extracts of a letter from the wife of an officer attached to the squadron on the west coast of Africa, where the Church, under the good Bishop Payne, is already giving evidence of the strength and influence she seems there destined to centralize:—

Right Reverend and Dear Sir: I very respectfully solicit your attention to the following extracts from a letter, recently received from my husband, bearing date off Cape Palmas, September 2d. The subject is so strongly urged upon me that I do not feel I should be justified in suffering it to die in silence, and remembering to have heard you express an abiding interest in the progress of the African mission, I venture to present it to your notice, earnestly hoping you may deem it expedient to lend your aid and sanction to the work in question.

At Cape Palmas he received the communion in St. Mark's church, when he was present at the ordination of the Rev. Mr. Scott to the priesthood, and he had the pleasure afterwards to pass the day in company with Bishop Payne and the Rev. Mr. Hoffman, of whom he thus speaks:—

"Bishop Payne reminded me somewhat of our own excellent Bishop, and I felt deeply interested for the Rev. Mr. Hoffman, in whose countenance perfect piety, purity, goodness, and charity seemed written. All the missionaries, excepting the Bishop, looked sick and miserably emaciated, yet their labors so far have been remarkably successful, when the difficulties they have to contend against, and the little aid they receive from home, come to be considered. The Rev. Mr. Scott has just lost his wife, and was himself pale and emaciated, yet withal calm and cheerful in a conscientious discharge of his pious labors.

"At Monrovia I found great improvement—much more cheerfulness and contentment among the inhabitants; *but as yet there is no church building here.* The services are performed in an old room, twenty-five feet by twenty, from the sides of which the plaster is continually dropping during service. Collections are now being made, but they go on slowly. We gave thirty dollars, our Commodore heading the list with five dollars. It was very small, but when we return here we expect to do much more. Do you not think it would be possible to make collections for this purpose in some of our rich churches at home? I think no good Episcopalian could refuse. Here, in a place where so many vessels touch, and so many emigrants are constantly arriving, there is no place to hold our services. Presbyterians, Baptists, Methodists, all have meeting houses—the Episcopalians only have no public place of worship. How glad I should be if you could only authorize me to pay into the hands of Bishop Payne one thousand dollars for the erection of a church under his immediate direction.

"May be St. Thomas' would like to do something for poor Africa. I am much interested in this, and whatever you could collect would be most acceptable, so if you find you cannot do anything more, send me your own contributions, and I will add mine."

The above extracts form but a portion of a letter, where the subject is dwelt upon much more in detail. I have thought it due Mr. W. to place it before you in his own words.

FOREIGN.

England.—Three days' later intelligence leaves us still in the dark respecting the purposes of the Russian Emperor, to whom the eyes of all Europe are turned in anxious suspense or curious speculation. While the question of peace or war remains unsettled, the public mind seems indisposed to busy itself with any other important political or social movements. The steamer sailed three days before the meeting of Parliament, the preparations for which, and the business awaiting it, chiefly occupied public attention. The Queen was to open Parliament in person, and the "address" in reply to her speech, to be moved in the House of Commons by Lord Castlerosse. Anti-Russian meetings continued to be held in different parts of the kingdom, and a profuse amount of sympathy expressed for Turkey. Mr. Hawthorne, American Consul at Liverpool, has chartered the Cunard steamer *America* to convey home the troops rescued from the wreck of the *San Francisco*. A decline in breadstuffs, and general dullness in the markets, are reported.

The following official notice has been published in reference to the unhappy expedition of Sir John Franklin. It is sad thus to see departing the long and patiently cherished hope that has sustained so many hearts. The recent announcement of the intention of the Government to send out another expedition to continue the search, is contradicted. It is to be hoped that this notice of the Admiralty is not cruelly premature, in the absence of the results of Sir Edward Belcher's and Captain M'Clintock's expeditions.

Admiralty, Jan. 19, 1854.

Notice is hereby given, that if intelligence be not received, before the 31st March next, of the officers and crews of her Majesty's ships *Erebus* and *Terror* being alive, the names of the officers will be removed from the Navy List, and they and the crews of those ships will be considered as having died in her Majesty's service. The pay and wages of the officers and crews of those ships will cease on the 31st day of march next; and all persons legally entitled, and qualifying themselves to claim the pay and wages then due, will be paid the same on application to the Accountant-General of her Majesty's Navy.

Security will be required in certain cases, for which special provision will be made.

By command of the Lords Commissioners of the Admiralty.

W. A. B. Hamilton, Secretary.

France.—All was quiet in domestic politics in the French Empire. The funds continued sensitive and uneasy, agitated by the flying rumors concerning the war question. Mr. Mason, the American Minister, had presented his credentials to the Emperor, and his address on the occasion is published, but contains nothing of particular interest. General Canrobert is said to have been promised the command of the expeditionary army to Turkey, and that Gen. Pellissier will be the head of the staff.

Germany.—The reported settlement of the difficulty between the Government and the Clergy of Baden was premature. The negotiations failed through the obduracy of the Archbishop of Freiburg.

Denmark.—The Danish Government has issued and transmitted a declaration of neutrality to all the Courts of Europe, also to the United States and Brazil. It is unreserved and satisfactory in its tone, and partially allays the general anxiety respecting the disposition of the northern powers.

Turco-Russian Affairs.—The quieter tone that seemed by the last advices to prevail in many quarters in reference to the disposition of the Czar, proves the eagerness with which the slightest hope of a peaceful issue of the Eastern question is grasped. But they who have watched the tortuous policy and shrewd diplomacy of the Russian Emperor are not so easily hoodwinked. He has declined, from considerations of expediency, to view the entrance of the Anglo-French fleet into the Black Sea as a declaration of war, and is said to desire further information as to the intentions of the Allied Powers, and for this purpose has commissioned Count Orloff to visit the four Courts, and state confidentially the terms on which Russia will treat. This oily-mouthed drawing-room Ambassador is to beguile the diplomacy of Europe of its wit and wisdom with some Arabian Night tales, until the Czar signifies his readiness to face the music. This seems to us the English of the matter, and the perfect transparency of it all is pretty clear evidence that the wily Russian is at his wit's end.

Affairs on the Danube have not materially changed their aspect. The Russians are said to be preparing for a formidable attack upon Kalafat. There have been skirmishes, but no action of importance. Omer Pasha studiously avoids any pitched battle with the Russians, and is striving rather, by repeated and unexpected attacks, to disable them for any such great conflict. The Russian squadron was off the Sea of Azoff.

* * *

Those of our city readers who have not yet visited the Exhibition of Poultry, now open at the American Museum, will secure themselves a pleasant and profitable hour by doing so. The collection is very large, embracing every variety of domestic fowl in its fullest perfection. The contrast of plumage, the great beauty of some of the specimens, the curious results of training, the very heterogeneousness of the whole affair, with its background of incongruous curiosities, while it almost puts description, at least after a hurried visit, at defiance, has as exhilerating an effect on the visitors as, to judge from their cheery crowing, it has on the distinguished bipeds of a smaller growth who grace the coops.

* * *

We would call especial attention to the sale of Ancient and Modern Books on America, to take place at Messrs. Bangs & Co.'s auction room in this city during the week commencing Feb. 27. The collection, it is understood, has been made by Mr. Welford, which is sufficient guaranty of its picked quality, and of the excellent condition of the volumes. The catalogue—which is valuable in itself—is classified with the books relating to both Americas, the West Indies, Arctic and Pacific Regions, &c.

MARRIED,

On Thursday, Feb. 9, in Trinity church, New York, at 4 P. M., by the Rev. David H. Macurdy, Edward D. Imlay and Jane M. Stagg, both of Jersey City, N. J.

NOTICES.

Bishop Wainwright will preach and administer the rite of Confirmation in the free church of the Holy Martyrs (Ludlow street near Grand), on Sunday evening the 19th instant.

Lecture.—To be delivered by Lieut. George Colvocoresses of the U. S. Navy, at Hope Chapel, on Thursday the 23d instant, for the benefit of the Widows and Orphans of the Soldiers who were lost in the ill-fated *San Francisco*. Subject: The Military resources of Russia and Turkey, and other interesting topics. Lecture to commence at 8 o'clock.

A Missionary Meeting will be held on Sunday next, in the church of the Ascension. The Rt. Rev. the Provisional Bishop will preside, and addresses will be made by the Missionary Bishop of Oregon and Washington, the Rev. Dr. Van Kleeck, Secretary and General Agent of the Domestic Committee, and other clergymen of the city.

Services to commence at 7½ o'clock. A collection will be made in aid of the Oregon Mission.

The Rev. Sullivan H. Weston, of Trinity church, will preach in the church of the Epiphany, 130 Stanton street, between Essex and Norfolk streets, on Sunday evening, Feb. 19.

Service to commence at 7½ o'clock.

The Rev. Mr. Geer, Assistant Minister of the church of the Holy Apostles, will preach in St. John the Evangelist's Free church, Bleecker street, corner of Morton, next Sunday evening, Feb. 19th, at 7½ o'clock.

Sunday evening collections are devoted to the fund for erecting a Free Church edifice.

Lecture in the Large Chapel of the University.—The 11th Lecture in the Course for the benefit of the *Contingent* (or Charity) Fund of the Protestant Episcopal Mutual Benefit Society, will be delivered on *Tuesday* evening next, the 21st instant, at 7½ o'clock.

The Lecturer and Subject will be announced in the secular papers of Monday and Tuesday.

Tickets 25 cents; to be had at the door.

Series of Sermons in St. Stephen's Church, corner of Broome and Chrystie streets.—The second Sermon will be preached by the Rev. Dr. Spencer, Secretary of the Protestant Episcopal Sunday School Union and Church Book Society, on Sunday evening, Feb. 19. Services to commence at 7½ o'clock.

Shakespeare LECTURE and READING, at the University Chapel, Washington Square.—Prof. I. W. S. Hows will read MACBETH on Thursday evening next, Feb. 23, 1854, and the Rev. H. N. Hudson will deliver a Lecture on King HENRY IV, on Monday evening Feb. 27th. The proceeds to be appropriated in aid of the Building Fund of the church of the Holy Innocents. To commence at 8 o'clock.

Tickets to the Course, admitting a Lady and Gentleman, One Dollar; to be obtained at Miller's, Evans & Brittan's, Crowen's, Lockwood's, and Stanford & Swords' bookstores, Broadway. Single Tickets, each evening, 50 cents, to be procured at the door.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Feb. 18, Sexagesima, A. M. at St. Peter's church, New York; P. M. at St. George the Martyr, New York; evening, at the church of the Holy Martyrs, New York.
Feb. 26, Quinquagesima, A. M. at the Epiphany, New York; P. M. at the Holy Evangelists, New York; evening at the Church Charity Foundation, Brooklyn.
March 1, Ash Wednesday, A. M. 10 o'clock, at St. John the Baptist, New York; P. M. 7½ o'clock, at Christ church, North Brooklyn.
" 2, Thursday, P. M. 7½ o'clock, at Calvary church, Williamsburgh.
" 3, Friday P. M. 7½ o'clock, at St. Paul's church, do.
" 4, Saturday, P. M. 7 o'clock, at Grace church, do.
March 5, First Sunday in Lent, A. M. at St. Stephen's, New York; P. M. 3½ o'clock, at the church of the Nativity, New York; evening 7½ o'clock, at St. Mark's, Williamsburgh.
" 6, Monday, P. M. 7½ o'clock, at the Ascension, Bushwick.
" 7, Tuesday, do. do. do. Greenpoint.
" 8, Wednesday, Ember, P. M. 7½ o'clock, at St. Mary's, Brooklyn.
" 9, Thursday, do. at the Messiah, do.
" 10, Friday, Ember, do. at Calvary, do.
" 11, Saturday, Ember, do. at St. Thomas', do.
March 12, Second Sunday in Lent, A. M. at St. Paul's, New York, Ordination; P. M. 4 o'clock, at St. Luke's, Brooklyn; evening, 7½ o'clock, at Grace church Brooklyn Heights.
" 13, Monday, P. M. 7½ o'clock, at St. Paul's, South Brooklyn.
" 14, Tuesday, do. at Christ church, Brooklyn.
" 15, Wednesday, do. at the Holy Trinity, do.
" 16, Thursday, do. at St. John's, do.
" 17, Friday, do. at St. Mark's, do.
" 18, Saturday, do. at St Peter's, do.
March 19, Third Sunday in Lent, A. M. at St. John's, New York; P. M. 4 o'clock, at St. Michael's, Brooklyn; evening, 7½ o'clock, at St. Ann's, Brooklyn.
" 20, Monday, P. M. 7½ o'clock, at the Ascension, South Brooklyn.
" 21, Tuesday, A. M. at St John's, Fort Hamilton; P. M. at St. Paul's, Flatbush.
" 23, Thursday, Greenbush, Rensselaer county.
" 24, Friday, at Grace church, Albany.
" 25, Saturday, Annunciation of the Blessed Virgin Mary, at Trinity, Albany.
March 26, Fourth Sunday in Lent, A. M. at St. Peter's, Albany; P. M. at the Holy Innocents, Albany; evening, at St. Paul's, Albany.
" 27, Monday, P. M. at Christ church, Hampton, Washington county.
" 28, Tuesday, A. M. at Trinity, Granville; P. M. at Trinity, Seaghticoke.
" 29, Wednesday, P. M. at St. Mark's, Hoosick Falls.
" 30, Thursday, A. M. at Grace, Waterford; P. M. at Trinity, Lansingburg.
" 31, Friday, A. M. at St. John's, Cohoes; P. M. at Trinity, West Troy.
April 1, Saturday, A. M. at St. John's, Stillwater; P. M. at St. Luke's, Mechanicsville.
April 2, Fifth Sunday in Lent, A. M. at the Holy Cross, Troy; P. M. at Christ church, Troy; evening, at St. Paul's, Troy.
" 3, Monday, at St. George's, Schenectady.
" 4, Tuesday, A. M. at Calvary, Burnt Hills; P. M. at St. Paul's, Charlton; evening, at Christ church, Ballston Spa.
" 5, Wednesday, at Bethesda, Saratoga Springs.
" 6, Thursday, A. M. at the Messiah, Glen's Falls; P. M. at Zion, Sandy Hill; evening, at St. James', Fort Edward.
April 9, Sunday before Easter, A. M. at St. Esprit, New York; P. M. at St. George's, Stuyvesant Square, New York; evening, at St. Philip's, New York.
" 10, Passion Week—Monday, P. M. at the Transfiguration, New York.
" 11, " Tuesday, P. M. at the Incarnation, do.
" 12, " Wednesday, P. M. at the Advent, do.
" 13, " Thursday, P. M. at St. Clement's, do.
" 14, " Good Friday, A. M. at St. Thomas', do.; P. M. at the Holy Communion, New York; evening, at the Holy Apostles, New York.
" 15, Easter Eve, at St. Matthew's, New York.
April 16, Easter Sunday, A. M. at St. John's, New York; P. M. St. Mark's, New York; evening, at All Saints', New York.
" 17, Monday in Easter Week, A. M. 11 o'clock, at St. James', Hamilton Square; P. M. 7½ o'clock, at St. Andrew's, Harlem.
" 18, Tuesday in Easter Week, A. M. 11 o'clock, at St. Michael's, Bloomingdale; P. M. at St. Mary's, Manhattanville.
" 19, Wednesday, P. M. at the Intercession, Carmansville.
" 20, Thursday, A. M. at St. John's, Clifton; P. M. at St. Paul's, Castleton.
" 21, Friday, at Christ church, New Brighton.
" 22, Saturday, at St. Mary's, Elliottville.
April 23, First Sunday after Easter, A. M. at St. Andrew's, Richmond; P. M. at St. Luke's, Rossville; evening, at Trinity, Factoryville.
" 24, Monday.
" 25, St. Mark's Day, A. M. at Grace, Jamaica; P. M. at St. George's, Hempstead.
" 26, Wednesday, A. M. at Trinity, Rockaway; P. M. at St. James', Newtown.
" 27, Thursday, A. M. at St. George's, Flushing; P. M. at Zion, Little Neck.
" 28, Friday, A. M. at St. George's, Astoria; P. M. at St. Thomas', Ravenswood.
" 29, Saturday at St. Saviour's, Maspeth.
April 30, Second Sunday after Easter, A. M. at the Ascension, New York; P. M. at the Good Shepherd, New York; evening, at St. Luke's, New York.
May 7, Third Sunday after Easter, A. M. at St. Bartholomew's, New York; P. M. at Calvary, New York; evening, at the Messiah, New York.

When the hours of Divine Service are not designated in the above, the Clergy will appoint such time as will best suit the convenience of the parishioners, and inform the Bishop. When a day is set apart, the service may be morning or evening: and where there is P. M. and no evening service for the same day, it may be in the afternoon or evening.

Bishop Wainwright wishes early information as to the time when churches now building will be ready for Consecration, in order to regulate his future appointments.

The Members of the Protestant Episcopal Historical Society are respectfully reminded that their subscriptions for the current year are now due. It is hoped that they will remit these subscriptions at once, so that the Publishing Committee may be authorized to commence printing a volume of "Collections" without the delay which the want of funds has usually heretofore imposed upon them.

In requesting these remittances the Committee, however, wish it to be remembered that they do not bind the Society or themselves to the issue of any publication, until the Treasurer has in hand a sum sufficient to defray the necessary expenses connected therewith.

The Annual Subscription is Two Dollars. Members, and those wishing to become members, will please forward this amount to Frederic S. Winston, Treasurer, Trinity Building, 111 Broadway; Stanford & Swords, Publishers, 137 Broadway; or B. Franklin, Secretary, Philadelphia. f4-3t

ACKNOWLEDGMENTS.

Missionary Committee of the Diocese of New York.—The Treasurer acknowledges the receipt of the following sums since his last:

St. John's, Richfield Springs, Rev. O. P. Thackara $5; Fortsville, Saratoga county $5; St. Paul's chapel, New York, Rev. Dr. Haight $110 09; Trinity, New York, Rev. S. H. Weston (including E W L $50) 208 38; St. John's chapel, New York, Rt. Rev. Bishop Wainwright $187 35; Trinity, Ulster, Rev. E. Nichols $11; a lady, by the hands of Joseph Delafield $100; W C (second payment of one-third of his annual contribution in payment of a missionary stipend) $50; Zion, Morris, Rev. W. H. Hill $20 50. Total $697 28.

C. N. S. Rowland, Treasurer, 55 Water street.

Church of the Good Shepherd (embracing the Five Points).—Received through Messrs. Stanford & Swords, $2 from A R, Hoboken; $2 from H D H. Many thanks on behalf of the needy.

R. Hoyt.

Free Church of the Holy Martyrs (Ludlow st. near Grand).—The subscriber gratefully acknowledges the following donations for the poor:

B M $5; A H, some flannel; a friend, several articles of clothing.

The Missionary is called upon for assistance hourly—will not the prosperous give of their abundance?

Further aid may be left with Messrs. Stanford & Swords, 137 Broadway, or with JAMES MILLETT, 308 Broome street.

The Rev. J. Lloyd Breck, for the Ojibwa Mission, thankfully acknowledges the receipt of the following offering:

$10 from N J C.
Ojibwa Mission House, Minnesota Territory,
Jan. 17, 1854.

The Missionary at Large for Seamen would gratefully acknowledge the receipt of the following sums:

Thro' Messrs. Stanford & Swords: H L $20; F $20.

Feb. 11, 1854. E. F. Remington.

St. Simon's German Free Church.—The undersigned gratefully acknowledges the receipt of the following donations for the German poor:

A member of Calvary church, a bundle of clothing; S C $20; by S. & S. from F $20.

Further donations of either money or clothing are earnestly solicited, and may be left with Messrs. Stanford & Swords, 137 Broadway, or with Thomas Cook, 276 Houston street.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

S M C D P $20; a friend, a bundle of clothing; by S. & S.: G $5; Mr. Peshine $2; T. N. Stanford, for a case of special interest, $1.

Further donations may be left with Messrs. Stanford & Swords, at 137 Broadway, and with the subscriber. LOT JONES, 77 Second avenue.

The undersigned in behalf of the Nashotah Mission gratefully acknowledges the receipt, thro' Thomas N. Stanford, of $16 49 from St. John's ch., Hagerstown, Md.; $50 Christmas offering of the Ladies Association of the same parish; $12 50 from Grace church, Jersey City, N. J.; $100 anonymous, postmarked Hartford, Ct.

AZEL D. COLE, President of Nashotah Mission.

Delafield, Wisconsin, Feb. 7, 1854.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Zion, Belvidere, N. J., Rev. J. H. Black $3; St. Stephens, Middlebury, Vt., Rev. James Mulcahey $2; ch. of the Advent, Boston, Rt. Rev. Horatio Southgate $25; St. Georges, Hempstead, Rev. Wm. H. Moore $5; F. S., Newburgh $2; Wm. A. Duncan $2; Rev. R. M. Abercrombie $2; Mrs. Ronalds $4; Rev. Sylvanus Reed $1; Rev. R. W. Harris, D.D. $4; Wm. M. Benjamin $2; Mrs. E. Rhinelander Underhill $10; P. R. Underhill $5; Samuel Davis $2; Wm. H. De Witt, to constitute himself a life member $25; St. Timothy's, N. Y., Rev. J. C. Tracey $2. Total $96.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Feb. 15, 1854. 20 John street.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Christ, Tarrytown, Rev. W. Creighton, D.D. $18 03; St. Stephen's, Middlebury, Vt., Rev. J. Mulcahey $3; Wm. H. De Witt, to constitute himself a life member $10; Wm. H. De Witt, to constitute Rev. Sylvanus Reed a life member $10; Wm. A. Duncan $1; Rev. R. M. Abercrombie $1; Mrs. M. Ronalds Tillot $2; Mrs. N. P. Bailey $2; Samuel Davis $2; George L. Duyckinck, to constitute himself a life member $10. Total $59 03.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
Feb. 15, 1854. 20 John street.

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
Communion Damask and Napkins;
Tufts, Gimps, and Trimmings of every kind;
Also Curled Hair.
Also *Patent Felt for Cushions*, a new article, cheaper and more durable than Hair or any other material now in use, and is not subject to moth or any other vermin.
jan7-tf No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden.
Aug13-1y

CHURCH MUSIC.

New York Grace Church Collection of Sacred Music, selected and arranged from the classical and sacred works of the great composers, and adapted to the Psalms and Hymns of the Protestant Episcopal Church, with separate organ accompaniments by Wm. A. King, Organist and Director of the Music in Grace church, N. Y. $2.

The Church Choir, arranged for the Organ or Piano Forte, by Joseph Muencher. New edition. $1.25.

The Music of the Church, a Collection of Psalms, Hymns, and Chant Tunes, adapted to the Worship of the Protestant Episcopal Church in the United States. New edition, enlarged and revised. $1.

Greatorex Collection of Sacred Music, adapted for the use of the Protestant Episcopal Church, and for congregations of other Denominations, as well as for Societies and Schools; by H. W. Greatorex. $1.

Published and for sale by STANFORD & SWORDS, 137 Broadway.

NEW MUSIC.

Among the many products of the subscriber's efforts to supply the public with a choice variety of Music, may now be numbered—

The Prodigal Son; a quartette or chorus, for the church or social and family circle. By H. C. Watson. With a Lithograph representing the Prodigal's return. Price 50 cents. Also,
Love's Early Dream; a ballad. By J. R. Thomas. 25 cents.
The Old Oak Tree Waltz; by C. H. G. Loehr. 38 cents.
The Ghost of Uncle Tom; a song and chorus. By Miss Martha Hill. Sung by the Hutchinsons. 25 cents.
I Paddle my own Canoe; song and quartette. By John C. Baker. Sung by the Bakers. 25 cents.
The Happiest Time was Then; a ballad. Composed by L. V. H. Crosby, and sung by him with immense applause. 25 cents.
Santa Claus Polka Burlesque; by C. L. Piticolas. 25 cents.
The Bignores Polka; by M. G. S. 25 cents.
Persons ordering Music to the amount of $2, will receive one copy of the first-named piece gratis. Music sent by mail postage *free*.
HORACE WATERS, 333 Broadway.

MELODEONS.—Goodman & Baldwin's New Invention.—Patent Organ-Melodeons.—The Organ-Melodeon, with two banks of keys, (the only thing of the kind in the country,) having two stops, coupler, swell-draw, stops, &c.; a sweet and powerful instrument, pronounced by organists to be superior for churches or organ practice to the medium-sized organ; tuned the equal temperament. Price, $200.
Also, S. D. & H. W. Smith's, and common Melodeons, of all styles and prices. Being exclusive agent for these instruments, orders are solicited. The usual discount made to the trade, and 12½ per cent. discount to clergymen purchasing for their own or the use of their churches.
HORACE WATERS, 333 Broadway, N. Y.
P. S.—These Melodeons are the same as sold by E. G. Bradbury.

SALAMANDER SAFES.—The name of SALAMANDER was first applied to Wilder's Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,
135, 137, and 139 Water, cor. of Pine streets.
N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18-3m

NEW BOOKS!—IVISON & PHINNEY, (successors to M. H. Newman & Co.,) 178 Fulton street, New York, publish this day—
Vinet's Pastoral Theology; or, The Theory of the Evangelical Ministry. Translated and Edited by Thos. H. Skinner, D.D., Professor of Sacred Rhetoric and Pastoral Theology in Union Theological Seminary. Second Edition, with Notes and Additions. Price $1.

Notices of First Edition.

"The great principles which should regulate an Evangelical Ministry are stated in a pointed, apothegmatic style peculiar to the best French writers, and which, with other excellencies, have associated the name of Vinet with that of Blaise Pascal."—*Presbyterian Review.*

"We have read this book with great pleasure. The author, often styled 'the Chalmers of Switzerland,' has come to be well known as one of the great lights of the modern Church."—*Christain Review.*

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Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853,	$33,200		
For losses of the year * 1853.	113,100		
For purchase of policies surrendered	41,124 35		
For salaries, taxes, postage, exchange,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 12
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 00		
Brooklyn " " " "	50,000 00		
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Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
			1,774,005 46
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$457,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,453,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

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LITERATURE.

Exploration of the Valley of the Amazon, by Lieut. Wm. Lewis Herndon, U. S. Navy, with map and plates. Washington: Taylor & Maury.

It was in February, 1851, that Lieut. Herndon received, at Lima, orders from the Navy Department to return home, by crossing the Cordillera, and pursuing the entire river route of the Amazon. The object was to acquire authentic information respecting the commercial value of the region, that the Government may estimate the importance of taking measures, as opportunity shall arise, for opening the trade of the country. Brazil still remains the most jealous and restrictive of the South American States; she refuses the free navigation of her great river, and will permit no surveys to be made of it. There are other parties, however, interested in the matter, and who would seem to have a natural right to negotiate with the nations of the world. Bolivia has declared her claim to that great highway, the navigation of the Amazon; that vast stream being the outlet of her own Madeira, Beni, and Mamoré. She has established free ports on her waters, and offers donations of land to individuals or companies, who shall reach them from the Atlantic. Peru has adopted a similar policy, with bounties for immigrants; and has made a special treaty with the United States, covering the right of navigation. Both these States have valuable territories on the eastern side of their great mountain ranges, which, in course of time, must communicate freely with the Atlantic by the Amazon. How soon that consummation of trade and industry is to be accomplished, depends upon the policy of Brazil. By herself, the latter State can do little; she has shown herself quite unable to keep pace with the energies of nature in her immense fertile territory; her population is scanty, and her bounteous resources, agricultural and mineral, everywhere undeveloped. She must call in the commerce and labor of the world to her aid. The free navigation of the Amazon must and will be demanded of her. Whether granted or not, there will come a certain period, in the onward growth and necessities of the world, when it will be taken. The country will be entered upon, and its vast advantages turned to account. Nature, while she has apparently set limits to the development of the human race in the tropics, has made those regions subservient to humanity in the temperate zones. The energy which is here developed in the pursuits of art, science, literature, raising the standard of the civilization of the world, is sustained and invigorated by products from those regions. The luxuries which animate us by the prizes which they offer to our industry, the fruits and plants which nourish and clothe us, the medicine which heals, and the money which is the universal bond of all things in the world, are derived from lands where they are almost valueless to their possessors. The tropics belong of right, in their use and enjoyment, to that portion of mankind which can make the most of their products. The fertility of the world was not given to rot in neglect, breeding serpents and poisons, that the human race might degenerate amidst its noxious elements; but that the labor and energy of man might extort its virtues, equalize the conditions of climate, and make of one interest all the nations of the globe. All must be tributary in the great work of social advancement: all men must labor together, and all nature must yield her secret stores. When the lands of the Amazon are wanted, no paper protest of any Emperor of Brazil will be allowed to close that inland sea to the commerce of the world.

As one of the national pioneers, Lieut. Herndon accomplished his several thousand miles of river navigation, from the point where he embarked in a canoe on the Huallaga of eastern Peru, to his landing at Para, in the vast estuary of the Amazon. There were some inconveniences, but no extraordinary difficulties in the journey. An American circus company had preceded our Lieutenant the whole way, floating their horses down the great river on rafts. There was a deal of chaffering with muleteers and boatmen; there were ticklish places to be got around and over in the mountains, and inconvenient rapids to be circumvented in the upper waters of the tributary rivers; but, upon the whole, there would appear to be fewer obstacles to the navigation of this great Amazon and its branches, than to the similar lengths of river on our northern portion of the hemisphere.

The main sections of Lieut. Herndon's journey may be thus distributed. His mule journey across the Cordillera to the silver region, from Lima to Cerro de Pasco, a route of one hundred and ninety miles; thence one hundred and forty-five miles to the head of canoe navigation on the Huallaga; six hundred and ten miles of that river, to be descended in one hundred and forty-six working hours, to its confluence with the Maranon, which is the Peruvian name for the Amazon, which our Lieutenant pursues to the Brazilian frontier town of Tabatinga; and thence, in its great easterly course, to Para, passing the mouths of those mighty tributaries of the north and south, the Putumayo, the Japurá, the Rio Negro, the Madeira, the Tapajos, and the Xingu. The chief towns of this latter course in Brazil are Barra, at the mouth of the Rio Negro, which communicates with the Orinoco, and Santarem, at the mouth of the Tapajos, which approaches the Paraguay. These and numerous other great streams unite in a system of river navigation, the future of which is not to be very readily over-estimated.

Early in his journey, at Tarma in Peru, it was thought expedient to separate the party to secure an examination of the river districts of Bolivia, a charge which was entrusted to Passed Midshipman Lardner Gibbon. His report, which is to form a second and concluding portion of this national publication on the Amazon, is looked for with interest, from the light it may be expected to throw on several geographical problems, and its pictures of the primitive races, with whom he must have been brought in contact.

The account of Lieut. Herndon is written in the form of an itinerary, recounting the day's progress, the temperature of the atmosphere, and the obvious facts of the way. From time to time we meet with a mineral district, an important vegetable product, a strange animal, a group of Indians, a valuable range of country, and get an account of them in a plain, unambitious narrative.

Occasionally the sober detail of the present is varied by an anticipation of the future, as in a fancied realization of Mr. Maury's proposed improvements of the ocean currents of the Atlantic coast. A half page of soliloquy may reasonably be allowed the traveler on his first reaching the head-waters of a stream flowing eastward.

> Though not yet sixty miles from the sea, we had crossed the great "divide" which separates the waters of the Atlantic from those of the Pacific. The last steps of our mules had made a striking change in our geographical relations; so suddenly and so quickly had we been cut off from all connection with the Pacific, and placed upon waters that rippled and sparkled joyously as they danced by our feet to join the glad waves of the ocean that wash the shores of our own dear land. They whispered to me of home, and my heart went along with them. I thought of Maury, with his researches concerning the currents of the sea; and, recollecting the close physical connection pointed out by him as existing between these—the waters of the Amazon and those of our own majestic Mississippi—I musingly dropped a bit of green moss, plucked from the hill-side, upon the bosom of the placid lake of Morococha, and as it floated along I followed it in imagination, down through the luxurious climes, the beautiful skies, and enchanting scenery of the tropics, to the mouth of the great river; thence across the Carribbean sea, through the Yucatan pass, into the Gulf of Mexico; thence along the Gulf-stream; and so out upon the ocean, off the shores of the "Land of Flowers." Here I fancied it might meet with the silent little messengers cast by the hands of sympathizing friends and countrymen high upon the head-waters of the Mississippi, or away in the "Far West," upon the distant fountains of the Missouri.
>
> It was, indeed, but a bit of moss floating on the water; but as I mused, fancy, awakened and stimulated by surrounding circumstances, had already converted it into a skiff manned by fairies, and bound upon a mission of high import, bearing messages of peace and good-will, telling of commerce and navigation, of settlement and civilization, of religious and political liberty, from the "King of Rivers" to the "Father of Waters"; and, possibly, meeting in the Florida pass, and "speaking" through a trumpet louder than the tempest spirits sent down by the Naiads of Lake Itaska, with greetings to Morococha.

Passing over the first stages of mountain travelling, we come upon the celebrated region of the silver mines.

Cerro de Pasco, the "treasury of Peru," is one of the peculiar cities of the world; the fountain-head of national wealth, it represents for the moralist in one view the base and miserable conditions which attach throughout the world to the exclusive pursuit of money. Its power, felt in the remote influences of the metal which is there dug from the reluctant soil, and seen on the spot, in the numerous population compelled to come together, by the hidden attraction, in one of the rudest and most inhospitable regions of the globe,—this sense of power contrasts strangely with the shambling decrepitude of the city, ready to fall to pieces into the cavities dug below it in the earth, the unceasing toil and wretched condition of the laboring miners, and the desperate fortunes of the proprietors. The only amusement or relief after the harrassed speculations of the day, is the more violent excitement of the gambling table at night. As for society, in the ordinary sense, a comfortable house or home, which would seem to be needed in a region fourteen thousand feet high, books, children, or mothers, they appear to be quite unknown. There are no ladies, we are told, there; and as for religion, there is a cross on a hill in the town, and some shabby buildings which were once churches: Lieut. Smyth, the English explorer, saw a procession in 1834, but it is doubtful whether even this poor mockery has been witnessed since. The population is an assemblage of the people of all nations, and may be set down from six thousand to fifteen thousand, according to the luck of the day. The climate is sufficiently uncomfortable. In July, August, and September, the mercury rises to 44 degrees in the day; in August it descends to 30 dgs.; from October to April, the weather is all rains, tempests, and lightnings, but at Christmas there is a fine season for a month, which the old Spaniards, remembering the Nativity, called "the Summer of the Child." The spot was never intended for a human habitation. It is so cold that hens will not hatch, lamas procreate, or children survive their birth. They must be born somewhere else. Yet the toil of the miners is such, that the overloaded workman sweats under his load of ore in a state of nudity. Night and day the work goes on, the traveler listening as he wakes from his sleep to the hammering of the miners. Cerro de Pasco has, however, contributed its share to the happiness of the world. From the discovery of the mines in 1630, by the shepherd Huari Capcha, who, as the story goes, lighting a fire by his side at night, found the silver melted from the rock, in the ashes, when he rose in the morning—what a dream he might have had of the possible, nay, the actual effects of that little circumstance—to the present day the yield has been about five hundred millions of dollars. The average, two millions per annum, is still kept up, which is about half of the whole silver product of Peru. The new elements of progress, are the scientific draining by machinery, and the fall in the cost of quicksilver, which may now be obtained from California at one-third of the price formerly paid to Spain.

Escaping from this mountain region, the traveler descends to the valley of the Huanuco, which has been much lauded for its beauty and fertility. Our Lieutenant is somewhat more quiet on the subject. He recommends the district of Tarapoto as a practicable field for emigration; but it is evident that throughout the whole course enthusiasm must look to the future for its nutriment. The opportunities for commerce in eastern Peru are as yet small; though a country of mines, there is little money there; the people are indolent, and their wants are few.

From the last mentioned point, where the river has a navigable depth of five feet, there is a reach of eight hundred miles to the frontier of Brazil, which Lieut. Herndon thinks might be navigated by a small steamer with profit. The eighty days of canoe ascent could then be converted into twelve.

A glimpse of an old trader, a favorable specimen of the country, will speak for its wealth and ideas.

> THE GREAT MAN OF NAUTA.
>
> Nauta is a fishing village of one thousand inhabitants, mostly Indians of the *Cocama* tribe, which is distinct from that of the Cocamillas of Laguna. It has a few white residents engaged in trading with the Indians for salt fish, wax, and sarsaparilla, which are obtained from the Ucayali. Don Bernardino Cauper, an old Portuguese, does most of the business of the place. He sends parties of Indians to fish or gather sarsaparilla upon the Napo and Ucayali; and he has two or three boats (called in this part of the country garreteas) trading down the river as far as Egas. He supplies all the country above with foreign articles from Brazil, and receives consignments from the upper country, which he sends to Egas.
>
> Don Bernardino lives in a sort of comfort. He has plenty of meat, (calling turtle, salt fish, and fowls, meat,) with farinha from below, and beans and onions from his little garden. There is good tobacco from above to smoke, and wholesome, though fiery, Lisbon wine to drink. I have been frequently struck during my journey with the comparative value of things. The richest man of a village of one thousand inhabitants, in the United States, would think Bernardino's table poorly supplied, and would turn up his nose at a grass hammock slung between two hooks in the shop for a bed-place. Yet these things were regal luxuries to us; and, doubtless, being the best that are to be had, Don Bernardino is perfectly contented, and desires nothing better.
>
> The old gentleman is very pious. Cura of Pebas was at this time in Nauta, attending to the repairs of the church; and we celebrated a nine-days service (*Novena*) in honor of our Lady of Mercy, the patroness of the arms of Peru. The expenses of the service (being a fee for the padre and the lighting of the church with wax) were borne by individuals. The padre gave the first day; then Senhor Cauper; then his wife, his wife's sister, his son, his pretty Brazilian niece, Donna Candida; then came Arebalo; then Ijurra and I, the priest winding up on Sunday. But my old friend was not contented with this; and when I shoved off on Monday for the Ucayali, I left him engaged in another church service, setting off rockets, and firing, from time to time, an old blunderbuss, loaded to the muzzle, in honor of a miracle that had happened in Rimini, in Italy, some year and a half ago, of which we had just received intelligence.

The Missions of Peru are in a languid condition; the Indians are said to be better off than in Brazil, but the difference is only among the lower degrees of humanity. A childish deference to the Priest, who is not too rigid in his exactions, is the greatest advance in Christianity. They are incapable, say the fathers, of understanding the doctrines of religion, though they are in some degree entertained by the ceremonial. As in so many other quarters of the world, this native population is fading away. It seems to belong to the childhood of the world, and as civilization, with its present manly struggles, advances, it disappears. At the best, the missionary systems of South America were a forced growth, with no seed for the future. They cultivated the docile traits of the native, but they placed him in a system of routine and dependence, which taught him nothing against the time when it should be relaxed or abandoned. It was a momentary arrest of the downfall of the race; but it was a step, in itself, towards that decay, if we contrast its restraints, not with the cruelties of traders and adventurers, but with the freedom of the woods and such development as nature allowed before the appearance of the European. We are no admirers however of the beauties of nature, while we admit its compensations.

In an account of a visit to the Mundrucus and Maués Indians, on the Tapajos, which Lieut. Herndon derived from M. De Lincourt, an intelligent young French engineer, at Santarem, there is a curious picture of savage life in its unadulterated state. The Mundrucus are the most warlike nation of the Amazon, numbering some twenty thousand warriors. They hate the negro, and don't like the white man. For six months they pull sarsaparilla and exchange it for arms and rum; the rest of the year they fight. They have a horrible system of tattooing for both sexes, though the lords of creation only are allowed to wear feathers. They have for their neighbors the less warlike Mahués, who have accomplished something in their way, if it be only finding out the virtues of a certain guaraná plant, for which the Brazilians of the central provinces pay its weight in gold, as a specific for periodical putrid fevers. They manufacture a vegetable medicine called paricá, which wards off disease, so that they can stalk through their forests, where other people die, with impunity. They have a severe trial of the courage of their braves. Before a youth can take a wife, in that region, he must plunge his arms at least ten times through long stalks of the palmtree, filled with huge venomous ants, which sting like the black scorpion.

> He whom I saw receive this terrible baptism was not sixteen years old. They conducted him to the chiefs, where the instruments awaited him; and, when muffled in these terrible mittens, he was obliged to sing and dance before every cabin of the Malocca, accompanied by music still more horrible. Soon the torments he endured became so great that he staggered. (The father and relatives dread, as the greatest dishonor that can befall the family, a cry or a weakness on the part of the young martyr. They encourage and support him often by dancing at his side.) At length he came to the last cabin; he was pallid; his teeth chattered; his arms were swollen; he went to lay the gloves before the old chief, where he still had to endure the congratulations of all the Indians of the Malocca. Even the young girls mercilessly embraced him and dragged him through all their circles; but the Indian, insensible to their caresses, sought only one thing—to escape. At length he succeeded, and, throwing himself into the stream, remained there until night.

The Frenchman, who was disposed to experiment in gallantry, thought he would try what it cost a young Mahué to make himself acceptable to a lady of the forest. As a naturalist, he caught one of these ants, let it bite him at ten in the morning, and had an acute pain till evening, with several hours' fever.

For an anecdote of the style of living on the Amazon: At Barra there is an American resident, named Williams, who once, visiting the Consul at Para, complained of the usages of society which put him under the necessity of wearing pantaloons at dinner.

When Lieut. Herndon reached Barra in February 1852, the first steamer from Para was there. It had ascended the river, a distance of a thousand miles, against strong currents, in eighteen days.

After every favorable view of the products of the country, the sarsaparilla, the vanilla, the caoutchouc, the ipecac, the turtle oil, and everything beside *in esse* or *in posse*, it is evident that before the country can be largely available to commerce, there must be some increase of productive labor. There are no boxes or bales or barrels lying on wharves everywhere along the Amazon, waiting for American steamers to carry them away. The crop has to be raised. How is it to be secured? In common with his relative, Lieut. Maury, under the impulse of whose discoveries and writings this exploration was undertaken, Lieut. Herndon answers, by the labor of the African race. The Englishman or American, like the Portuguese, must succumb to the climate. Maury thinks the great destiny of the slave race in North America, is to settle down to the Equator, and subdue the fertile jungles and forests of the Amazon. Our traveler boldly seconds the idea, following the suggestion with some details of the moderate slave labor of Para.

> To make, then, the rich and varied productions of this country available for commercial purposes, and to satisfy the artificial wants of man, it is necessary that labor should be compulsory. To Brazil and her political economists belongs the task of investigation, and of deciding how, and by what method, this shall be brought about.
>
> The common sentiment of the civilized world is against the renewal of the African slave trade; therefore must Brazil turn elsewhere for the compulsory labor necessary to cultivate her lands. Her Indians will not work. Like the *lama* of Peru, they will die sooner than do more than is necessary for the support of their being. I am under the impression that, were Brazil to throw off a causeless jealousy, and a puerile fear of our people, and invite settlers to the Valley of the Amazon, there might be found, among our Southern planters, men, who, looking with apprehension (if not for themselves, at least for their children) to the state of affairs as regards slavery at home, would, under sufficient guarantees, remove their slaves to that country, cultivate its lands, draw out its resources, and prodigiously augment the power and wealth of Brazil.

The question may, however, be considered yet as a remote one. The trade with Brazil will increase slowly or rapidly as that country may relax its illiberal policy, while a new element for the prosperity of the States of the Pacific will be afforded in the early completion of the Panama Railway.

Meyer's *United States Illustrated*, is a serial work in quarto, noticeable for its wide range of subjects, in the engravings and the spirit of its letter press, under the editorship of Chales A. Dana. It is in two divisions, of the East and the West; the latter furnishing, in the issue before us, views of St. Louis, Kansas, Jefferson City, the Upper Missouri, California, &c. In the other series, an excellent view of Barnum's and Broadway, Staten Island, the White Mountains, &c. The engravings are from original designs. The work is especially commendable at the present time, when every means of keeping up an acquaintance and neighborhood as it were among the rapidly growing and widely scattered parts of the country should be encouraged.

One of the most attractive popular periodicals of the day is the *Illustrated Magazine of Art*, published by Montgomery, in Spruce street. Its literature belongs generally to the matter-of-fact instructive school of the Messrs. Chambers, the speciality being the numerous series of fine art illustrations, taken from the works of the great masters. An unusual degree of elegance and effect is attained in the engravings on wood. We may particularly instance the reproduction of a photograph in the January number, the fine Albert Durers in the same issue, and the portrait and sketches of Boissieu for February. These and many others in the work are fine thoughtful studies, and their circulation will do much to refine the public taste.

The same publisher also commences with the new year several new serial publications:

The Popular Biblical Educator, which appears without the name of an Editor, is a grouping of cyclopediac information touching the languages, versions and component parts of the Bible; the antiquarian and other illustrations of the natural history, manners, customs, &c., of holy writ, and "the application of revealed truth" as "professed by the Evangelical Churches of Britain and America."

The Altar of the Household, is a series of services for domestic worship, for every morning and evening of the year, with selections from the Bible, edited by the Rev. John Harris, the author of the popular tract entitled *Mammon*.

The Historical Educator, is a work on an excellent plan, and promises exceedingly well in its first number, which contains the commencement of a history of Geography, curiously illustrated; four chapters of a history of the United States, by Mary Howitt, for which she acknowledges her obligations to Bancroft; the first portion of a history of Greece (with a map), and an instructive account of the early formation of English Literature, by the Rev. John R. Beard; with various miscellanies, well calculated to gratify and increase a healthy taste in reading.

We have also to chronicle the appearance, in its first monthly part, of *Montgomery's Pictorial Times*, which supplies both American and foreign matter, with the reissues of the best foreign engravings, at the low price of three cents weekly. The letter press is spirited, and there have been several fine sketches by Darley among the engravings.

MISCELLANEOUS.

PROFESSIONAL CARD.—MRS. EDWARD LODER, of Royal Academy of Music, Professor of Italian and English Singing, &c., No. 10 Carroll-place, Bleecker-street. Mrs. E. Loder's system of teaching, tested by thirteen years successful practice in New York, insures a rapid and perfect development of the voice, purity of style, and brilliancy of execution. For terms, &c., apply personally or by letter, at No. 10 Carroll-place. feb4–4t

THE BRYAN GALLERY OF CHRISTIAN ART.—A collection, the most complete ever made by one person, of AUTHENTIC Pictures by Guido de Sienna (A. D. 1221), Cimabue, Giotto, Memmi, Perugino, Leonardo da Vinci, Raphael, Correggio, Titian, Domenichino, Salvator Rosa, Velasquez, Murillo, Rubens, Van Dyck, Teniers, Lely, Rembrandt, Ostade, Ruysdael, Poussin, Claude Lorraine, Sir Joshua Reynolds, Hogarth, West, Greuze, and Horace Vernet. No. 843 Broadway. Admission 25 cents. f11–4t

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f4–1y

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by Jan 14–1y LUCIUS HART.

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description.
Sept24–1y J. DIXON, 808 Broadway, opposite 11th street.

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. Tennicks' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each. GEO. SCRIVEN, Importer,
oct15–6m 93 Maiden Lane.

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.
Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

ECONOMY IN THE CONSUMPTION OF GAS.—Kidder's Patent Regulator.—We some time since noticed an invention by Dr. Walter Kidder, called the "Regulator," and intended to prevent the wasteful and expensive consumption of gas. It is a truly useful contrivance, as we have found by experience. A few facts will render this quite apparent. The consumption of gas for the quarter ending Jan. 1, 1854, and for the same quarter in 1853, in this office, may be thus stated:
Meter No. 1.
1853............125,000 feet.
1854............105,400 feet.
Decrease 19,600 feet.
The result, it will be seen, is calculated to convince the most skeptical. In the meter that has been regulated, the consumption has been reduced about 19,600 feet, or 10 per cent.; while the unregulated meters have increased their consumption from 17 to 25 per cent. respectively. The following are the results in the office of a neighbor, for the quarter ending Jan. 1:
Meter No. 1.
1853............108,400 feet.
1854............90,600 feet.
Decrease 17,800 feet.
And so, indeed, with reference to many other experiments. The citizens of Philadelphia who are making use of gas, either in their private dwellings or their manufactories, cannot too speedily avail themselves of the advantages of Dr. Kidder's Regulator. It is, we repeat, a truly valuable contrivance.—*Pennsylvania Inquirer.*
Call at No. 262 Broadway, at the office of the New York Gas Regulator Company, and see the operation of the machine. feb4–8m

D'ORSAY'S WATER-PROOF FRESCO.—IMPORTANT TO BUILDERS.—*Decorations of Churches, Halls, &c.*
This most excellent composition, which has so long been needed, is fast taking the place of the old mode of decorating, which is so easily soiled; as it is a well-known fact, which cannot be contradicted, that nine-tenths of the Fresco which is done in this country is defaced in less than a year after its completion in consequence of leaky roofs; by the use of the Water-Proof Composition this difficulty is entirely obviated. It has also many other advantages over the other mode, besides being proof against leaks, as it is warranted not to fade or mildew, resisting damps of all kinds, and also to wash with soap and water without affecting the surface in the least. The proprietor is willing to decorate any church in the United States in the highest style of art, and forfeit the contract to the committee or any other person who will cause water to come through the plaster without boring or the use of acids, to deface the painting, or wash it from the wall without a strong alkali. This is no humbug or quack stuff, no glue and whitewash mixture, as the old mode is. I speak from experience, that from nearly ten years' practice among water colors, I frequently found my work spoiled from leaks, which either had to be repaired at great expense, or ever deface the painting. We now offer this new Water-Proof Composition to the public, for experience teaches us that no society will throw away their money on the old mode of Frescoing, when, for a trifle more, they can have something durable. Builders and Committees about building or repairing churches, will find this article to their advantage.
"This certifies that Mr. John S. D'Orsay has decorated the interior of the M. Epis. church in Hudson street, in Water-Proof Fresco, (and after testing the same by scrubbing without defacing,) we cheerfully recommend the material used by him, and believe it the best decorating substance now in use; and the workmanship is executed to the satisfaction of the Committee, and the admiration of the public.
Wm. Watson,
Jas. Van Namee, } Committee.
M. Merrill, *Builder,*
Albany, October 1853.
"I cheerfully concur in the above statement.—S. Parks, Pastor."
All orders addressed to Mr. D'Orsay, care of the American and Foreign Patent Agency Company, at the Pantheon, 343 Broadway, New York, will meet with prompt attention, and the best of Artists sent to any part of the Union, warranting the work executed. Specimens of the work, and other certificates, can be seen at 343 Broadway, New York. nov.19–1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster street,
Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrription. mar 5–tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders.
NELSON JARVIS, Clerical Tailor,
mar 5–1y No. 120 Bleecker street corner Wooster street.

CHURCH SCHOOLS.

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St. Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.
Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.
All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, we consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.
Pupils are accommodated with whole or partial board.
N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4–6m] 48 Seventh-avenue, corner 14th-street.

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., Mrs. Mary Proal Judson, Principal.
The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.
Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10. Jy 24–tf

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.
This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.
The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.
In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.
The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.
Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.
TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty-five Dollars per Session of Twenty-two weeks, payable in advance.*
Music (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*
Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.
Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }
The undersigned, convinced of the importance of Chester Female Institute, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
Jona. M. Wainwright, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
Wm. Creighton, D.D., rector of Christ church, Tarrytown.
Robert W. Harris, D.D., rector of Grace church, White Plains.
John McVickar, D.D., Professor, &c., Columbia College, N. Y.
Alfred H. Partridge, rector of St. Matthew's church, Bedford.
Chas. H. Halsey, rector of Christ church, New York.
John Wells Moore, rector of St. Luke's church, Somers.
Benj. M. Yarrington, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.
Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.
References: The Right Rev. W. R. Whittingham, D.D., Baltimore, Md.; the Rt. Rev. W. H. DeLancey, D.D., LL.D., D.C.L., Geneva, N.Y.; Right Rev. Jackson Kemper, D.D., Delafield, Wis.; Rt. Rev. J. M. Wainwright, D.D., D.C.L., New York city. sept24–tf

PUBLICATIONS.

CHURCHMAN'S MONTHLY MAGAZINE for February.
CONTENTS.
Pergamus.
Dr. Sterling and his Choir; by the Rev. Wm. Staunton. Mr. Larigot's extraordinary command over an invisible orchestra, and his achievements in the realm of imagination. The Doctor visits Jabez Warner's cottage, and hears of a plot. Patent notes and squalteras. Thoughts and surmises. Larigot at the Organ. The Doctor drops into the Vestryroom and chances to hear a most rebellious conversation in the gallery. Threats and Projects. Agreement for an attack on the Rector.
Summer Rambles in Scotland; by the Rev. J. A. Spencer, D. D. Melrose Abbey. Evening View. Abbotsford—its unique character. Sad Musings.
The Bench beside the Hearth; by Ila.
Extended Natural Religion; by "O."
Experiences of Life, chapter 3; by the Rev. J. J. Nicholson.
Christmas in New England; by Fanny.
Biographical Sketch of Bishop Seabury.
The Church and the Poor; by J. W. L.
The Christian and Skeptic, amid the Alps.
A Tribute to the Departed; by E.
Editor's Table. Pro and Con. Our troubles and their recompense. Cardinal Bedini.
Book Table. Calendar for February.
Illustration: The Acropolis of Pergamus.
Subscription $2 a year, two or more copies $1,50 each; clubs of twelve $16 in advance.
☞ Letters to be postpaid and directed, "*Proprietor of Churchman's Monthly Magazine, New York.*"
Persons wishing to secure the magazine from its commencement, are requested to send their names, as the numbers are not stereotyped.
C. SHEPARD, Publisher,
Feb11–2t 150 Fulton-street, N. Y.

FOR THE HOLIDAYS AND 1854.—The General Protestant Episcopal Sunday School Union and Church Book Society, have recently published,
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OUR OPPOSITE NEIGHBOR, by Sarah Roberts, with a fine Engraving, 108 pp. 18mo., muslin, 25c.; half mor., 20c.; flexible, imitation watered silk covers, 14c.
MY TWO SUNDAY SCHOLARS. 48 pp., 18mo., muslin, flexible, 16c.; half mor., 12c.; paper covers, 4½c.
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N. B.—New Music published daily. oct15–tf

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Amount of Assets January 1, 1853		$636,678 92
Amount of Premiums received during the year ending January 1, 1854	$332,814 79	
" Interest received " "	33,025 24	
" Interest accrued " "	18,657 97	
" Endowment Account " "	60 40	
		384,558 40
		$1,021,237 32
DISBURSEMENTS.		
Amount paid for Losses by Death	$131,960 02	
" paid for Interest on Dividends, Re insurances, &c.	12,542 30	
" of Cancelled Notes and Return Premiums on Cancelled Policies	9,931 94	
" paid for Taxes	5,540 56	
" paid Account of Annuity Fund	400 00	
	160,374 82	
EXPENSES, VIZ:		
Amount paid for Salaries, Fees to Physicians and Trustees, Clerk hire, &c.	13,718 81	
" paid for Advertising, Printing, Stationery, Office Rent, Law Expenses, &c.	3,341 32	
" paid for Commissions, Medical Examinations, Postages, Advertising, Exchanges, &c.	29,757 42	
		207,192 37
		$814,044 95
ASSETS.		
Cash on hand	$29,778 53	
Invested in New York State Securities	212,967 50	
Bonds and Mortgages	223,458 57	
Quarterly and Semi-annual Premiums due subsequent to 1st January	10,589 26	
Interest accrued up to 1st January	18,657 97	
Notes received for 40 per cent. of Premiums on Life Policies, bearing interest	305,822 72	
Premiums on Policies in hands of Agents	12,750 40	
		$814,044 95

The Board of Trustees have declared a Scrip Dividend of Thirty per cent. on Policies for the whole term of Life which have run Twelve Months, and Six per cent. Interest on former Dividends, payable in cash.
PLINY FREEMAN, Actuary. MORRIS FRANKLIN, President.
New York, February 1, 1854. feb11–6t

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y. This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.
BENJAMIN W. BENSON, President.
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A. C. Kingsland,	Wm. D. Andrews,	John H. Hallett,	George J. Byrd,
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[f4–1y] William P. Lyon, Secretary.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.
DIRECTORS:

Crowell Adams, 244 Fulton-street.	Moses A. Hoppock, 230 Fulton-st.
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Ebenezer Beadleston, 59 Dey-st.	Valentine Kirby, 23 and 25 Dey-st.
Samuel S. Bowman, 17 John-st.	D. Randolph Martin, Ocean Bank.
Joseph M. Brown, 72 Courtlandt-st.	Cor. V. B. Ostrander, 26 Laight-st.
Gordon W. Burnham, 175 Broadway.	Jeremiah Robins, 536 Washington.
Walter W. Conklin, 155 West-st.	Benjamin S. Taylor, 80 Vesey-st.
Henry A. Kerr, 746 Broadway.	Barrett H. Van Auken, 186 Wash'n.
Ely Hoppock, 119 Pearl-st.	Ward A. Work, 31 Water-st.
	Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

CHURCH ORGANS.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:
A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.
Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, 4 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.
Four second-hand organs, for sale or to hire.
For further particulars, enquire at the Manufactory.

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.
One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.
N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl St., near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. Jan 29–tf

MUTUAL BENEFIT SOCIETIES.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.
Counselor: The Bishop of the Diocese, *ex-officio.*
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Recording Secretary: Theo. R. McIlwains, 184 Broadway.
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Pamplets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.
Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.
Every layman baptised or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.
Counselor: The Bishop of the Diocese, *ex-officio.*
OFFICERS FOR 1853–4.
1st Vice President: B. J. Hathaway.
2d " " Charles H. Birney.
Corresponding Secretary: Thomas K. Lees.
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Treasurer: W. W. Russell.
Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5–tf

THE CHURCHMAN

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